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Home Mission Study

Text: THE UNITED PRESBYTERIAN CHURCH AND ITS WORK IN AMERICA

By Rev. W. E. McCulloch, D. D.

CHAPTER VI—OUR TASK IN OUR HOMELAND

By Mrs. Haidee Ewing Rankin

America! America!
God mend thy every flaw,
Confirm thy soul in self-control
Thy liberty in law.
America! America!
God shed His grace on thee
And crown thy good with brotherhood
From sea to shining sea.

THE NEED OF THE HOMELAND

"ALL thy children shall be *taught of the Lord;* and great shall be the peace of thy children. In *righteousness* shalt thou be established." The great need of the Homeland is to be "taught of the Lord" and to be "established in righteousness."

When we see how the forces of materialism and philosophy are influencing the thought of our nation it emphasizes our great need for Christian education. No child should be able to leave the educational institutions of his country without having knowledge of the religion of that country and this is especially true of America, a nation founded in "the faith" and whose educational institutions were established in the same "faith." However today the Word of God has no place in the curriculum of our schools and educational institutions for advanced learning while "isms" seem to be welcome and even "sought out." Twenty millions of boys and girls, almost one fifth of our population, are receiving their education in our public schools, are being taught fine ideals and practical lessons in life but are being denied the fundamental teaching that upholds those ideals. "The truth is that the secularization of public education in America has issued in a situation fraught with danger. The situation is such as to imperil, in time, the future of religion among our people and, with religion, the future of the nation itself." Just how the Christian religion is to be taught in connection with our educational system

is a question for solution. There are those who feel that the Bible should be a part of the curriculum, if we are a Christian nation; others think that this instruction should not be entrusted to "just any one," and, yet others believe that the church should be allowed to supplement the public school instruction with religious teaching. There is an awakening among all faiths to the seriousness of the situation. Dr. McCulloch quotes from "The Teaching Work of the Church" as follows: "The Committee on Education of the International Sunday School Council of Religious Education is responsible for the statement that probably twenty-seven million persons in America, under twenty-five years of age, belonging to what would normally be the Protestant group, are not in any Sabbath School or Cradle Roll Department, or in touch with any organized religious instruction; that perhaps two out of every three nominally Protestant children under twenty-five, receive no formal religious education, that of the whole population under twenty-five, including Catholic, Protestant and Jewish constituencies, hardly more than three out of ten are enrolled for any kind of religious instruction; that on the average Sabbath School, meeting only an hour or less a week and possessing altogether insufficient equipment and resources, has been thrown a burden which it has been utterly impossible for it to carry." Dr. McCulloch adds, "Is it any wonder that a large section of American life is practically pagan? Is it at all surprising that appalling ignorance of things religious prevails, that the moral ideals of the multitudes are low, that lawlessness is rampant and that crime flourishes?" A great responsibility rests upon our own church in cooperating with others to bring about the solution of this problem which will never be solved until it is solved right. Dr. McCulloch speaks truly when he says, "Time and patience will be required." One outstanding plan that is being tried out today is that of "The Week Day Religious School," illustrated in the "Gary System." These week day schools are found in cities, towns, villages and rural communities and are maintained by congregations or by concerted efforts of local churches. The enrollment in these schools is 50,000 and is increasing rapidly; yet we are prone to ask, "What are these among so many?" The final solution of this educational problem rests with the Christian citizenship of our country.

But what about religious instruction in the churches themselves? The evidence all about us indicates a woeful lack of such instruction, or, the system is defective. The ignorance of things religious within our army was a startling revelation to the Church. Dr. McCulloch quotes from the Report of the Committee on the War and Religious Outlook; "We might well hope that in a 'Christian' country men generally, even those without any allegiance to Christ or His Church, would know what Christianity is. Chaplains say that they do not know. And they go beyond that and say that men nominally within the Church, men who have been in Christian schools, are in much

the same condition. They do not have the Christian idea of God; they have no clear knowledge of Christ; the Kingdom of God is often a meaningless term to them; the meaning of Christian prayer, the use of sacraments, the obligations of church membership are very, very, vague to them. The Church as a teacher has failed to instruct its own membership and present its Gospel to the men just outside its doors."

It is likewise true that an appalling number of students leave our colleges and universities practically ignorant of the Bible or the mere facts of the religion of their country. The condition is presented. What is the reason for such existing conditions? What is the remedy? How can the Word of our God be taught that it may be the controlling force in the lives of our citizens in whose hands is the destiny of our nation and who shall direct our international relationships!

THE MESSAGE FOR THE NEED

America has no need that God cannot meet. The message for the need is direct from God, "The Word was made flesh and dwelt among us." It is a message that deals with sin and its tragedy, "The soul that sinneth, it shall die." It deals with the willfulness of man, "We have turned every one to his own way." It calls to repentance, "Turn ye, turn ye from your evil ways; for why will ye die." It tells of the love of the Father, "God so loved the world that he gave his only begotten son that whosoever believeth on him should not perish but have everlasting life." It is the message of the Divine Sacrifice, the Christ "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed." It, too, is a message of forgiveness, "As far as the east is from the west, so far hath he removed our transgressions from us." The message carries with it a challenge, "He hath shewed thee, O man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God."

"Go forth in His service and strong in
His might
To conquer all evil and stand for the
right."

This is the message ; who are the messengers, the chosen ones? "YE shall be witnesses." "There is nothing sadder in the history of Christendom than the failure of the witnesses. Many indeed have uttered the message boldly and lovingly, but what multitudes of the followers of Jesus have been silent when they should have spoken the word of life." (Text)

Does all of the responsibility rest upon the "preacher?" It is quoted of Beecher that he said, "I preach on the Sabbath but have four hundred and fifty members who take up my message Monday and preach it wherever they go." Of our own church Dr. McCulloch says, "It seems we rank high as givers, but as witnesses our grade is not above mediocrity."

"He is counting on you."

HOW CONVEY THE MESSAGE

There are two outstanding methods of conveying this message of life and love to America and the peoples of the world for whom Christ died,—

Personal Evangelism and Social Evangelism.

Jesus was the first, great Personal Evangelist. He preached to the woman of Samaria and to Nicodemus and to the rich young man. He talked with two disciples by the way of going to Emmaus so that their hearts burned within them. Evangelism is contagious. Andrew called Peter. There must be cooperation among these evangelists. Rev. M. A. Matthews of Seattle adopted Wesley's motto, "At it, all at it, always at it" and together with his helpers withing two years had added eight hundred members by profession of Christ to the church. A belated worshiper once entered the kirk just as the sermon was finished. "What! Is the sermon *done*?" "Na. Na, the sermon is *said*; it is yet to be *done*." Bishop Hughes said, "I declare to you my conviction that every Christian, in the necessity of the case, should be an evangelist, and there ought not to be a single man anywhere in this great country professing the Divine grace who does not carry the message of Divine grace to the hearts of his fellowmen."

"A sound personal salvation is accomplished only when the appeal is to lose life in order to find it, to join consciously with God in the saving of the world; not an attempt to appropriate the benefits of Calvary for personal ends, but to share in Calvary in order that the world may be redeemed."

SOCIAL EVANGELISM

"The prophets did something more than rebuke kings; they appealed to the heart of the nation; preached social justice."

"In the social crisis now confronting Christianity the urgent need of the Church is to develop an evangelism which will recognize the possibility and imperative necessity of accomplishing the regeneration of communities as well as persons, whose goal shall be the perfection of society and the individual." (Gen'l Conference M. E. Church). "No man liveth to himself." "Strong churches are those which are missionary outposts of the kingdom of God in an environment not yet Christianized, which are facing the duty of evangelizing the community life, which have organized their membership to become a community force which are living not for themselves, but are willing, if need be, to die for the saving of their community." The community life of this day is "feeling after God" and the church that fails to recognize this will weaken and die. Personal evangelism often fails unless it is extended into the community life. "Rescue Missions" are the means of saving hundreds while the conditions from which they are being saved are swallowing up the thousands. Personal evangelism is ineffective unless it carries with it service. It was John Wesley who said, "You can't convert a man while his feet are cold." And "the misery group are impervious to the larger meanings of the gospel. The life of God will not touch them through empty phrases, but only as it comes through ministry to their need. The only effective effort for the misery group is that which brings spiritual forces to bear in a practical fashion for the mending of broken lives. Social evangelism insists that the en-

vironment which surrounds them must be Christianized; that it must contribute to the spiritual life instead of detracting from it. It is quite obvious that we cannot Christianize men thoroughly unless we Christianize the conditions that do largely influence men. We must seek to remove the conditions that wreck men, as well as endeavor to reclaim them." Jacob Riis, the friend of children, said that environment counted for niney per cent and after continued acquaintance with the slums added "make it ninety-nine per cent."

Our own General Assembly, years ago declared "for equal rights and complete justice for all men in all stations of life; for the principle of conciliation and arbitration in industrial dissensions; for the abolition of child labor; for the gradual and reasonable reduction of hours of labor to the lowest practical point, and for that degree of leisure for all which is a condition of the highest human life; for a release from employment one day in seven; for a living wage as a minimum in every industry, and for the highest wage that each industry can afford; for the most equitable division of the products of industry that can ultimately be devised." "The Christ who went from the Carpenter's bench to Calvary, by the way of the money-changers' tables and the judgment hall, has yet to take both the men who stand in the place of toil and the men who sit in the seats of power with him to the cross-crowned hill. The world waits for its redemption against that day."

Social Evangelism includes politics in its program. "The Church is not to enter politics nor to champion any political party, but through fearless prophets it is to utter its message of righteousness condemming crookedness and rottenness without mercy, exalting the ideals of Christion patriotism, insisting upon the faithful performance of the duties of citizenship, and ever declaring that the secret of national greatness is loyalty to the Lord Christ." (Text). International relations also form a part of the program. The old order has passed away and nations are face to face in a new way. The principles of Jesus Christ are the only ones on which peaceful relations may be established among nations. "The non-Christian nations have now grown in power and national self-consciousness to the point where they may easily become a menace to the peace of the world. Only if Jesus Christ invades their national life and sets His mark upon it can that danger be averted. But this cannot take place unless He is made known throughout those nations." What a challenge to the Christian world!

AGENCIES

As there is a distinct responsibility upon each follower of Christ for a place in His world program, so there is also a distinct responsibility upon the Church and its different agencies. In our own church Dr. McCulloch emphasizes six agencies. 1. The Home. The need of a genuine revival of home religion is needed and he suggests that it would not be out of place to have prepared "a manual of instruction dealing with the elementary truths of the Christian religion, which might be used by parents in the work of enlightening the minds

and molding the characters of their children to the Christ way." 2. The Pulpit. The preacher should "instruct the people in the truth of God according to Christ Jesus. There is need for more real expository preaching, that is free from platitudes and pious exhortations, but that relates itself vitally and dynamically to men and affairs of the twentieth century." 3. The Bible School. "We want superintendents who are not only genuinely pious but full of good, red blood, teachers who are qualified to teach and who put the best powers of mind and heart into their work, throbbing with the strength and intensity of a spirituality which is full of good cheer and that is mightily in earnest. A church should not be satisfied until its Bible School compares favorably, in method and efficiency, with the public school." 4. The Communicants Class. This gives an opportunity for instruction and preparation "for intelligent and sincere confession of Christ as Saviour, and for faithful fulfilment of obligations involved." 5. Mission Study Classes afford an opportunity for instruction and information concerning the great missionary enterprise. As we have knowledge of the task so we become more able to accomplish it. The United Mission Study Course is one of the greatest missionary efforts that has ever been undertaken. From a very humble beginning its membership now numbers millions. These courses are especially adaptable for use in Church Schools of Missions. The value of these studies can not be estimated as the returns come in terms of increased interest in missions, in larger giving and greater service. 6. The Daily Vacation Bible School. This is being made part of the activities program of churches all over our country and is becoming recognized in our own church as an exceptional opportunity for social evangelism. "The program usually includes varied forms of recreation, instruction in handicraft and music, relating Bible stories, and Bible teaching and memorizing Bible verses."

The program of personal evangelism and social evangelism is " the capture for righteousness and God of every force and process of civilization, economic, social, industrial, commercial, political and other. It is no degree short of the setting up of the kingdom of heaven on earth."

"THE FIGHT IS ON"

"Righteousness exalteth a nation, but sin is a reproach to any people." "If God be for us, who can be against us?"

Without any question there has been a "moral lapse" not only in our own country but throughout the whole world since the World War, and why not? "We are paying dearly for our sins. Nations cannot break the Ten Commandments and trample upon the teachings of the Sermon on the Mount without having accounts to settle and penalties to bear. It is not any exaggeration to say we are facing some desperately serious problems in America."

The wave of lawlessness that is sweeping our land is known from the least to the greatest. The Volstead Act is the storm center at present. This lawlessness and disregard for law is not limited to the "ignorant"

nor the "foreign element" but we discover the "wickedness" in "high places." Propagandists are busy with their radical teachings, even using methods of the Church to spread their nefarious evangel. The American Sabbath has in times past given leisure to think, to meditate, to enjoy the quiet home life, to become acquainted with ourselves. But this day is threatened and in places has apparently disappeared. It has been sold to the profit maker, has been commercialized. "Awake, awake, put on strength, O arm of the Lord."

The home life of America is being broken and to many it seems disintegrating. Childless homes and increase of divorce are probably in large measure the result of the strain and insecurity of our industrial life. The church has ever been the defender of the home. "It should now face the dangers that arise from modern industry and commerce, from high rents, high prices, false systems of taxation, and the social luxury created by unearned wealth and 'lust of the eye' " all of which are affecting the home life of America.

The movies and press are either a menace or an asset; both tremendous forces to be recknoned with in our national life.

"You and I know what each American, white, black, brown, red, yellow, fair or swarthy, needs most: the illuminating, uplifting, steadying soul-redeeming power of Jesus Christ, the Saviour of men's lives. He needs it not alone for himself, but for all the rest and for all the world, since he holds in his power the shaping of so much of human destiny. Home missions offer a program for the patriot, the Christian, the man or the woman who has sounded the purpose of God for His world through the ages."

"Who is sufficient for these things?"
Lord God of Hosts, be with us yet,
Lest we forget, lest we forget."

The close of our study is at hand. Dr. McCulloch has presented our history faithfully, and, with the warm heart and sympathy of a son of the Church he has given us his vision of the opportunities before us. With grateful appreciation of his work, let our hope be that it shall inspire the Church to do its full part in bringing this land of our love and pride into a complete realization of its place in the plan of God. His hand in our past history has led us to set this before us as the goal of our hope.

LEAD ON!

Earnest W. Shurtleff

Lead on, O King eternal,
The day of march has come;
Henceforth in fields of conquest
Thy tents shall be our homes.
Through days of preparation
Thy grace has made us strong,
And now, O King eternal,
We lift our battle song.

Lead on, O King eternal,
We follow, not with fears,
For gladness breaks like morning
Where'er thy face appears.
Thy cross is lifted o'er us;
We journey in its light;
The crown awaits the conquest;
Lead on, O God of might.

The Christian Missionary

Religious Education of Children in the Northwest

By Mrs. D. S. Sharpe

PROFESSOR Walter S. Athearn says: "If you want your child to be religious, you must teach him religion." Our forefathers, recognizing this, set him the catechism task and saw that it was learned; the result was a sturdy faith in and knowledge of the Scriptures. With the exception of some Jews the Catholic and the Lutheran churches, the catechism has been discarded and the Sabbath School has not been able, however willing, to take the place. While no plan will ever be able to take the place of the parent teaching the child, yet the fact remains that the church should do all in her power in the face of the recognized lack in the home. Now the home, once the sponsor of early Christian teaching, has almost discarded such teaching, and turned the child over to the church, with its limited equipment and teaching force, and above all lack of time for such instruction. This condition has prevailed for some time, and we have awakened to the fact that the children are undertaught in the most vital things of life.

Some pastors have tried to supplement the Sabbath School teaching by Communicants' Classes but this reaches a limited number and only for a short period.

So the Christian forces have been brought to face the fact of a nation of children in America growing up in paganism, or at least of having all too scanty forms of Christian teaching. With the Bible more and more excluded from our Public Schools the problem deepens.

So an attempt is being made by the churches to bridge the chasm, by Daily Vacation Bible Schools and weekday schools of Religious Education.

In the Northwest with such men of vision as Prof. E. C. Knapp, formerly Secretary of Inland Empire Sabbath School Association, the Daily Vacation Bible School has been put to the front. The curriculum embraces music, pageantry, habit talks, memory work, story telling, and missions, with supervised play and expressional activities. These schools may be under the management of several churches uniting or of just one. Last year under Prof. Knapp's direction, three Union Schools were held in eastern Washington, at Wenachee, Yakima, and Spokane, enrolling 1200 pupils from 3 to 17 years of age. These raised $900.00 as voluntary offerings. Usually there is no fee charged but free-will offerings are received. Similar schools are conducted throughout the state and likewise in Idaho and Oregon. Our own denomination has conducted a number of these schools. Among these possibly the Second Church, Spokane, Rev. W. A. Stewart, pastor, carries out the most complete work, specializing on memory work. Their display of handwork is wonderful. Last year their work was carried on by four teachers and eight helpers, all volunteer workers. They find the best work is done where Primary, Junior and Intermediates meet separately. The children look forward to the putting on of a program or

pageant the night of the closing day of school, and this always attracts the parents and friends of the whole school.

The Church of the Stranger, Portland, Oregon, Rev. S. E. DuBois pastor, has conducted a very successful school for five years with an average enrollment of 90. This was the only Daily Vacation Bible School in that part of the city and was open to children of the whole neighborhood, although it was manned by the local church. Quoting from Mrs. DuBois: "The pride with which the children showed their work was the climax of the eagerness with which they daily pursued their tasks. Many parents have spoken of the marked change for the better in their children, which indicates the character building possibilities of the Daily Vacation Bible School. Our vital need is that more churches and Christian workers catch a vision of the benefits that come through this work."

Other schools have been conducted in Third Church, Spokane, South Tacoma, Queen Ann and Seattle, with a good degree of success. At Multnomah, we have conducted our school for three years with an average enrollment of 80, holding a two weeks session, beginning a couple of weeks after school closes that the children might have a little rest from school. The regularity of the boys and girls speaks well for the interest they have in the school. The parents are always willing to send an offering on the closing day to pay the expense of materials used. The movement takes hold with a good degree of permanence and helpfulness.

PRIMARY DEPARTMENT
MULTNOMAH UNITED PRESBYTERIAN SABBATH SCHOOL, PORTLAND, OREGON

In two weeks, which is the minimum time the schools are held, 30 hours are offered for instruction, as compared with some 26 hours for the whole year in the Sabbath School.

Children of Junior age have committed to memory as much as 40 Bible verses during one session of two weeks. One of the most popular features with the children is the

dramatization of Bible stories. When children have taken a part in these they never forget the story or the teaching. A teacher can use all the originality she may possess and put it to a most helpful use.

As to the week-day schools of religious education, the work is more in its infancy. In Washington state the law does not permit of the children being dismissed from school during school hours to go to churches for instruction and hence it is difficult to hold such schools. Only one such school is reported in the state and that at Colville. This one is conducted after school hours.

In the state of Oregon, the law permits the dismissal of children during school hours for religious instruction and gives credit for certain kinds of Bible work done outside the school. Portland, Oregon, through certain groups of Christian workers, beginning two years ago, has developed a considerable enrollment of week-day religious scholars. This year there are 2041 enrolled. Many see in this movement a real help to the problem while others because of the control or the curriculum, are skeptical of results, preferring to insist on the Bible being put in the public schools. This work places a financial obligation on the church for the teacher must be approved by the school board and be a paid worker.

These are but the beginnings in our Northwestern churches. Each church that has undertaken the task has felt more than repaid for the effort, and with these satisfactory results, no doubt many more churches will be interested in some special work outside of the regular Sabbath School for Religious Education.

PRAY FOR THE CHILDREN

During these days when in our churches earnest message are given by our pastors and teachers in the Sabbath schools concerning the need of evangelism among our people, it seems only right that the consecrated women in our auxiliaries join hand and heart with the leaders of the children's bands in our churches, for this same purpose.

Many times we lay much stress upon the financial side of our work, and lose sight of one of the real objects of our organization—that is, to try to lead every child to Jesus Christ, and into active service for him.

We are earnestly concerned about our Prayer Lists, and no doubt all of us have put first on the list the names of our own children, for are we not more responsible for them than for any others? But we have wondered if we start our prayers for our own, whether we take time to pray through the entire list to the very last name on it? Why not put our own at the end of the list? We would not only pray unselfishly then, for the others, but would be sure to pray to the end of the list, that we do not forget our own.—Mrs. J. W. Dowds—In Women and Home Missions.

THINK OF THIS!

Kansas City, Kansas, has nearly three times as many public school pupils in week-day church school classes as it has in Sabbath school classes.

PLAN IS GROWING

Cincinnati, Ohio, has more than three thousand pupils in weekday church schools

United Mission Study Course

PRAYER AND MISSIONS

By Helen Barrett Montgomery

CHAPTER VI—WHEREFORE PRAY

By Mrs. John P. White

From month to month we have been presenting **Prayer and Missions.** We have gone to the Bible the "world's Prayer Book" to discover how men of old communed with God. We have studied the Bible teachings on Prayer. We have seen how intimately and vitally connected are Prayer and the missionary enterprise, and "how every fresh putting forth of missionary energy has been preceded by believing prayer."

Then we have called forth witnesses—not unknown ones, but our own friends, our brothers and sisters in our mission fields, and the Oriental Christians in our churches. From their pens we have had abundant testimony to the power of prayer.

Again this month we present additional testimonies. "Wherefore seeing we are compassed about with so great a cloud of witnesses" let us pray.

"Why Pray?"

By Fred C. MacMillan

I have a friend and we are in business together. We spend days and nights together in Kansas City, Chicago and Pittsburgh and always occupy the same room. We start the day with prayer together, and close the day always with prayer. Our business is going well, and we know that God does answer prayer. But the sweetness of our fellowship is the time spent in prayer and in talking together regarding God's work.

Why pray? I am a member of a prayer group of business men who meet every year for three days at Wernersville, Pennsylvania, just for fellowship and prayer. No one who was present at the last meeting will ever forget the hour of devotions led by D. C. Wills. This prayer group is made up of business men from all over the country who can and do testify that God answers prayer.

Why Pray? I know a mother who was left a widow suddenly with five bad boys and one good girl. When her great sorrow came upon her so unexpectedly, she immediately gathered her family around her and dedicated each one to God. They made a covenant with God that as far as she was able with the help of Christ she would rear her children for him, and as far as they were concerned they would trust the Lord. It has been beautiful to watch this family develop and see just how God has taken care of them, and to see the faithfulness of the mother and the boys and the girl to the church and the Sabbath-school and prayer meeting.

Why Pray? Whenever I become discouraged and blue I take up a sleeping car ticket that covers a trip from Cincinnati far into the mountains of Virginia, thirty-six hours from Des Moines, on the fastest train. There was a man in that community who was greatly burdened about the boys of his school. The pastor of the church and this man made a covenant that they would pray every day for a revival in that com-

munity. The prayer group grew to twelve and then one day they asked me to come and we had a meeting. The result of the meeting was that seventy-five school boys took their stand for Christ and over forty of the girls. Afterward, a lady came to me and said that she would never again doubt the power of prayer for every girl on her prayer list had gone forward. A revival was started in all the communities round about, all because one man and a preacher were willing to give themselves to prayer and pray until the revival came.

Why Pray? One evening I was coming to Des Moines on the train. We stopped at a little station and a man came in carrying a great big cracker box, and a girl came leading a little boy, and then the mother came carrying one child and leading another one, and more came until the seats were all filled around me. I looked over at the man with the bright children and smiled. The man remarked to me that they were not all there, as two others had gone ahead. I counted those present and there were eleven. The two more would make thirteen. In visiting with the man, I learned that the oldest boy and girl had gone to Dakota to take up adjoining claims and he was going out to take up a land claim too, and he expected each one of his children when old enough to take up a homestead. I began visiting with the father and mother and the children and I learned that they had never gone to church or Sabbath School. I talked to them about Christ until we got to Des Moines, about 9:30. They were going to leave Des Moines at one o'clock that night, and I stayed around visiting with them and praying with them. When they left, the man and his wife had agreed that they would give their hearts to Christ. I sent them papers and little books to read, and I have prayed for them ever since, and have kept in touch with them. Today they are all getting along wonderfully well on their farms. But above everything else worth while, they are members of the church and living Christian lives.

Why Pray? This little personal experience came to me. For a number of days I had been looking for some papers around the office. It was impossible for me to locate them. After fretting for a number of days, and looking into every drawer and corner of my office where I might expect to find them, I knelt down and told the Lord I must find those papers. He knew where they were, and as I was unable to find them, I asked Him if He would not put it into my mind where they could be located. I was led over to my room to an unexpected spot and there they were. So I insist that there is nothing too small for us to talk over with Jesus Christ. There is nothing so small but He is interested and anxious to help.

A poem was sent to me by one who prays for me and whose prayers I value. I am giving a portion to you with the hope that it will do you good, too:—

"I tell Him all my sorrows,
I tell Him all my joys,
I tell Him all that pleases me,
I tell Him what annoys;
He tells me what I ought to do,
He tells me what to try,
And so we walk together,
My Lord and I."

Tuesday Prayer Groups

By Miss Kate A. Hill

WHEN on a visit to our work in the South some years ago I heard for the first time the Negroes sing their melodies in their own environment. Some I had heard before but most of them were new. We soon had our favorites. Mine was "Away down here all by myself, Couldn't hear nobody pray."

So the Tuesday Prayer Groups were organized because all over the United Presbyterian Church there were praying women who sometimes felt they were alone and "couldn't hear nobody pray." In these Groups they came together TO PRAY.

The first one was organized in Pittsburgh on the first Tuesday of January, 1917 at 10 a. m. in the Assembly Room of the Publication Building. Here the members of the Women's Board met with a goodly number of women who with themselves believed "God hears and answers prayer."

Notices had been sent to the churches of the two presbyteries. Announcements had been printed in *The United Presbyterian* and daily papers and then we waited and prayed. Would they come? As I recall the first woman to come was a woman from Steubenville who wanted to hear others pray.

Somewhere about the Board Rooms, to this day I hope, is a book which contains the names and addresses of all who were present that morning and the following weeks. It was decided to "try it out" during January which had five Tuesdays that month. But at the end of the month it was never discussed whether it would be continued or not we just kept on praying. Who can know? But is it not possible that many of the wonderful things that have come to our church in the past ten years have come because these women believed He "hears and answers prayer?"

Since that Tuesday morning until this (I am writing on Tuesday) the ten o'clock Tuesday Prayer Group has never been omitted. Sometimes the numbers have been small, only the two or three to whom the promise was given but the golden thread of intercessory prayer has never been broken.

The members of the Board have gladly given an hour of their busy day; busy house wives have planned their work to come to the "upper room;" officers of missionary societies have come for inspiration and information; some have slipped away from offices to be present. Both home and foreign missionaries have planned their journeys so they could be in Pittsburgh on Tuesday morning. Their presence and their messages have been a great inspiration and blessing.

The next Prayer Group began in Philadelphia where the meetings are held monthly. There are not so many United Presbyterians there but they believe in PRAYER. It was the leader of this Group who first had the little reminder that has gone into thousands of homes where women have not been able to attend these

Tuesday Prayer Groups. "Tuesday 10 a. m. COME YE APART."

The inspiration may have come from a busy home in the Home Mission field. This woman heard of these Groups and longed to be with them so decided to keep this as an hour of prayer "But" she said "I could not remember 10 a. m. It would be past before I would think of it. So I printed a card Tuesday 10 a. m. and put it by the clock"

A member of a Girls' Glee Club from one of our colleges was entertained in a home and as she looked at the card on the wall she read with some astonishment: "Tuesday 10 a. m." then she added softly "Oh, yes I remember."

New York City is much like the foreign field. Her pastors and Christian workers have many of the same problems that the foreign missionary has. Crowds and crowds of people and sin open and hidden are every where. Those who care for the Kingdom of God are few and far apart. Here the Presbyterians kindly loaned our women a room in their building. The Monthly Tuesday Prayer Groups have been carried on all these years although the few who have been interested have traveled many miles and spent hours on train and street car.

Chicago was the next. For some time the women met in an "upper room" belonging to the Presbyterian women who have a similiar meeting each Friday morning. Far below was the rush and noise of the "Loop district" but our women learned many precious lessons in united prayer in this little group.

I do not recall just the order of the other groups but they came into existence in Cleveland, Youngstown, Omaha, Los Angeles, Seattle, San Francisco, St. Louis and many smaller places and congregations. Even where no Groups were possible Presbyterial officers had the little Prayer card printed and put into every home.

We found that in Topeka, Kansas, and Keota, Iowa, there had already been prayer groups because the women there felt there was no other solution to their problems.

I recall being present in one of these groups in..... I was just starting on a visit to the far west and had only a few hours between trains. But we had a fine attendance. That morning a woman said to me "This is the first time in ten years that I have not washed on Tuesday morning. As I thought of the endless variety in the life of a missionary or field secretary I laughingly replied, "How tiresome to wash EVERY Tuesday morning for ten years. Were you not glad for something new?"

In all, over seventy Prayer Groups have been organized. Some have been discontinued. Some have not been able to meet regularly. Many of the members who have had the vision and felt the great opportunity have been called to higher service. They have heard His "Well done." One of the leaders in a small congregation in Pennsylvania answered His call while attending a meeting of the Prayer Group. It is a precious memory as I recall my visit at that church and met this devoted woman who served so devotedly in her appointed place. Who

can measure the value of these groups in the work of His Kingdom?

Every year letters and a list of these Prayer Groups were sent to all missionaries at home and abroad. This gave them an opportunity to send letters requesting prayer for special objects. Many missionaries have repeatedly testified to the value of these letters and the encouragement they had in knowing that so many were praying for them.

Many times missionaries have written of open doors and softened hearts so receptive to their message all unaccounted for "until I remembered it was Tuesday morning." One devoted missionary was brought back from the gates of death and returned to Egypt where she has given five more years of the most wonderful service of her life. The last time I saw her she said "Tell the women I go back to Egypt because God hears and answers prayer."

So all through the years there has been wrought in our hearts the conviction that in a marvelous way "PRAYER CHANGES THINGS."

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians one and two
Had met to pray an hour."

Prayer Answered and Souls Saved

By Miss Ethel Roxy Martin

AMONG the many answers to prayer of recent years, this incident tells of one of which I am being constantly reminded as I look into the sweet, peaceful face of my happy friend.

In the earliest months of the late world war those of your missionaries residing in our Central building in Cairo, Egypt, witnessed scenes which were sadder even than those later on, when the trains brought the wounded and dying by hundreds and when the visits to hospitals made ones heart sick.

The volunteers from New Zealand and Australia were the first to reach our shores—fine young fellows with clean, wholesome bodies; with earnest, eager faces. Many, very young among them, had been brought up in real Christian homes carefully protected from evil.

Cairo was a very den of iniquity and vice and it was only a few days until we were looking upon some of the finest of these lads reeling in our streets under the influence of drink, led about by others who were only able to keep their feet themselves.

How often I breathed a prayer for a lad, as I looked down upon him and asked that it might be received as from his mother, knowing and feeling thankful that she was not able to picture him amid his temptations in Cairo.

We had an efficient, devoted teacher in our school at that time, who was born in Switzerland. She had taught French and sewing in the school a number of years before her marriage. She had married a Ger-

man and he had left some months before for the war, so she had consented to teach for us again.

As we stood upon the balcony, often together, and were forced to look upon these sad scenes—the agony on her face grew day by day more tense and a fear for the welfare of her husband, who was not a Christian, took such a hold upon her that it seemed to be getting the better of her.

One day when she seemed especially despondent and gloomy, I said, "My dear child, you can never help your husband through your grief and sadness; there is only one thing we can do for your husband. We are as far away from him as the mothers of these lads are from them, but we can pray for him.

"I will covenant with you to pray for him day by day, knowing and believing that the Lord is able to do more for him there than we could, even though we were near him. Let us pray definitely for his conversion leaving him trustfully and quietly in the Lord's hand daily." This promise we tried faithfully to keep. Those years of the war *were long years* when no letters from Germany could reach Egypt! Those *four* or *five* years *following* the war were *longer to her* who cheerfully and faithfully served her Master in the school while she waited even to know if life had been spared.

The first news came from a cousin in Switzerland who wrote that her husband was living but very weak in body. To this cousin she sent money monthly from this time and was able to give some help in his time of need.

At last, months afterwards, letters, still censored, were allowed to reach Egypt. A letter came which gave her the joy of her life. Our prayers had been answered. Through the "Pocket Testament League" or an "International Student Movement" he was led to attend a meeting for the study of God's word. He was so interested that he became a regular member of the class and was led through these Bible studies to believe that the Lord Jesus Christ had died for his sins and to accept Him as his Saviour.

His wife tells me that he then took great delight in personal work—going about speaking to one or another as the Lord gave him the opportunity. It was perhaps the fact of Christ's return that gripped his heart and led him to acknowledge Him as his Lord and Master.

Thus I have been encouraged to lay hold in prayer more sincerely for those dear ones who may be separated from me by many miles of land and sea, so that that *reunions* will be more complete *there* where there shall be no more separations. For—

"No partings yonder;
Time and space never
Again shall sunder;
Dearer and fonder,
Hands clasp forever."

"He Careth for You"

By Miss Hazel Bennett

A few months ago a woman came to Miss M— in G— wanting to be a Christian. She knew comparatively little of what this meant but she had somehow come to understand that Christ could heal her soul. She was the wife of a wicked Mohammedan man and had run to us for advice and help. Miss M— was very patient with her and gave her work and shelter in her own house and taught her faithfully of the One who can bear all our burdens. We do not know just what the poor woman's motives may have been when she first came but we believe that as she learned of the Father of love from day to day, she gave her heart to Him and that she has been trying to serve Him. In the effort to reconcile her to her husband and to make it possible for her to witness to her own people, a letter was sent telling them of her whereabouts and of her new found joy. She had been baptized and was very confident of her salvation. This letter sent on a mission of love brought back a terrible answer of bitterness and enmity and hate. A case was first lodged against the one who had befriended her and when her people found this could be disproved they immediately invented other means, so had the woman herself arrested on several charges. A missionary went her bail for a large amount as otherwise this babe in Christ would have been sent to jail to await her trial. The case was tried before her former co-religionists and influential, wealthy men of another religion in her village joined with her husband in his charges against her. In the meantime, much prayer was made in her behalf. The case was called again and again through weary weeks and we feared it would continue for many more. Two or three missionaries and a number of Indian Christian men had to go along each time the woman was called into court, as we feared for her safety. Through it all she was given a wonderful peace which only God Himself could provide at such a time.

The principal thing however, is the way God answered prayer. We knew there was no other way and we also knew that the hearts of judges and lawyers too, are in his hand. The men in charge must have been sorely tempted but before we had even dared to hope for an answer it came and the woman was absolutely cleared of all charges. We at once gathered in Miss M—'s home, a little band of women, to praise God. The joy of R— was good to see and we were all so thankful we could not find words to express our gratitude. The Mohammedan lawyer came around and he too, seemed truly thankful. Since that, many other things have been tried by old friends and relatives to turn R— from the faith but she is standing firm. She needs to be sustained in prayer now as before but there is so much for which to praise God.

A little boy, the adopted son of a Christian family in Gujranwala, went to school one day and did not

return. We suspected he had been stolen away but could get no trace of him. The father works in a distant city so was not there to help. The mother reported the matter to the police but no trace was found of the boy. Much prayer was made for the little lad and his mother and little sisters ever kept him on their hearts. They learned many a deep lesson in intercession in those hard days that they had never known before. One day a little glimmer of light came and the mother followed it. A little Christian boy told the mother that he had seen little John at the station of another city and that he was selling things on the platform. The mother made arrangements for a Christian teacher to go along and also the lad who had told her about John. She also secured a letter from one of the missionaries introducing her to some leading Christians in the city and asking them to help her. She in her excitement forgot the letter and when she reached the station the others were not there to go along. She decided to go on alone and just ask God to give her all the help she needed. She found the very house at once and went and found her little boy before the people had a chance to hide him. She said she made no explanations as she thought none were needed but she told John to come along home with mother. Some of the family followed her to the station and tried to make a fuss. A large crowd gathered around but the station master helped her when she satisfied him that her story was true. She had prayed much and she gives all the glory for her boy's return to God. Those of us who have known the story and have also known India realize that none other could have given such help and deliverance to a poor Christian woman, all alone.

PRAY FOR KHAN CHAND'S RELATIVES

By Jennie B. Wallace

Thousands of our people have seen or will see the wonderful pageant "The Conversion of Khan Chand," presented by a group of our foreign missionaries.

They ask for prayer for Khan Chand's friends and for a worker to be sent to their district. They feel that importunate, united prayer might work wonders. Why not make a note of this on the "Sixteenth Day" page of our prayer cycles? That page bears the names of the Rawal Pindi missionaries including Mr. Heinrich, who had the privilege of guiding Khan Chand to the light. Why not do it this moment, before we forget it!

"God grant us wisdom in these coming days,
And eyes unsealed, that we clear visions see
Of that new world that He would have us build,
To Life's ennoblement and His high ministry.
—John Oxenham, "A New Earth."

The Blue Triangle in Egypt and Palestine

By Mrs. Daisy Griggs Philips

EGYPT! What a word to conjure with! Land of the enchanted Nile, of golden sunshine and balmy breezes; land of the Sphinx and Pyramids, and the golden treasures of Tut-ank-Amen. Is it any wonder that girls of other lands dream of gliding down the Nile under the bluest of skies, oft in the hope of recovering health? Lured by the love of adventure or drawn by the necessity of earning a livlihood, many a girl from England, France, Italy, Germany, Austria and Switzerland has found her way to this land of promise. Into the office goes the business woman; the well equipped teacher finds plenty to do in some school for native girls, while the governess goes into the Egyptian home, there to urge the youngsters "along the flowery path of knowledge." Another type of girl much sought by Europeans and Egyptians alike, is the nursery governess whose presence adds to the happiness of the small child in the home. Add to these the less fortunate girl who has failed to find employment and is stranded in a country whose tongue is unfamiliar, and add again the large number of refugees that have found their way to the shores of Egypt not to mention the awakening Egyptian girl, and you will realize what a scope there is for the Y. W. C. A.

To minister to the needs of all these girls the Young Women's Christian Association began work in Alexandria in 1898 with Miss Colley as Secretary, and in Cairo in 1902 with Miss Margerison in charge. In the latter city a Hostel known as Connaught House under the patronage of Her late Royal Highness, the Duchess of Connaught, was opened providing a home for twenty-five or thirty girls. Club activities of many kinds were started, among them being a Sabbath Bible Class. The work grew and in 1916 we were able to secure a suitable building of our own, which can house about forty. Let me say that the British women work very differently from American women. Instead of having a great finance campaign and raising funds in advance as is done at home, but quite impossible on the field where the foreign residents are so limited and the native people not yet cognizant of any need,—the British women step out on faith, as it were, and borrow the money from a bank, then work steadily through a period of years to pay the debt. Now after ten years we still have about $1,500 to pay on a total debt of $60,000. Our present quarters in Cairo consist of three buildings, enclosing a small quadrangular garden, with another small strip of garden at the back of the main building. Besides this we have an annex in a large rented apartment which accomodates about twenty girls at a low rate. This place is often used by girls out of work where they may live until they find employment.

As you may have surmised the hostel side of our work looms large but important as it is to provide a home for the girls who are away from home, our club activities touch much the greater number of lives.

Our work is not divided as in America into departments but into groups and each group follows the aim of developing the four-fold life. There are at present six groups meeting at Connaught House which are really six clubs. These are distinct and separate from the main general activities, the Sabbath Vesper service, the multitude of lectures, concerts, socials, sewing parties for the annual bazaar, debating society etc. The six groups are: (a) The Rainbow group, a very international group, organized because of some common interest and using the English language as a common tongue; (b) The French group; (c) The Group *des Oiseaux*, also French older girls; (d) The English group composed of girls employed in families chiefly as children's nurses and free only on one afternoon a week; (e) The Rangers, an international group of the older Girl Guides; (f) Besides these we have a number of Juniors who are largely Girl Guides. The Girl Guides correspond nearly to Girl Scouts or Camp Fire girls.

The total membership in Cairo is about 550 representing 27 nationalities. All of our branches have efficient employment bureaus and all do a good bit of migration work through secretaries. It takes good judgment and much quick insight into human character to work along these two lines in an Oriental country.

The work started in Alexandria in 1898, had a varied career, having been closed at least twice for the lack of a worker but it was re-opened in 1912. After one year in a rented flat the Y. W. C. A. was asked to take over Victoria House, a home for nurses and teachers, occupying a splendid situation, in full view of the sea and within a stone's throw of the ancient baths of Cleopatra. Victoria House was our home during the war, and from it were carried on many activities for the troops early in the war; a tea cabin was established for the troops at the docks in Alexandria and many a party was given for the wounded men who filled the hospitals during the campaigns of Gallipoli, Mesopotamia and Palestine, and for the British sailors from the mine sweepers as well as for the released prisoners of war who had been captured by the Senoussi desert tribes. The Y. W. C. A. also erected the first public drinking fountain in the city of Alexandria in memory of the gallant lives laid down at the front. Today, the Alexandria Branch with its two clubs, the Anglo-American, with over 100 members and the Pioneer Club with over 200 members of many nationalities, is fast outgrowing its large airy flat and is already planning to enlarge its borders. It is interesting that some of the members who were present at the very earliest beginnings have continued to belong to it all through the years. One dear old friend Miss Swan, a Scotswoman, who was a nursery governess in a Greek family was always a loyal member and in the early days she did singlehanded, what was later done by the Association. She passed away only this last winter and many friends gave small sums to various societies as a memorial to her.

Early in 1914, the General Council was formed to supervise the work

throughout Egypt. This was accomplished during the presence in Egypt of Miss Picton Tuberwill, National head of the Foreign Department in London. The Council is made up of representatives from the different branches and of other representative women from the community. Miss Margerison became the General Secretary for the whole of Egypt and Miss MacInnes the president. The latter served the Association in many a capacity at different times.

The work in Jerusalem was opened during the great World War. For months before the capture of Jerusalem all the Y. W. C. A. branches in Egypt were joining other societies in collecting funds and making garments for the relief, that all knew would be needed as soon as the Allies should overthrow the Turks and enter the Holy Land. When General Allenby marched into Jerusalem in December 1917, it was a glorious day for all Christendom, and the General Council of the Y. W. C. A. for Egypt was quick to appreciate its unprecedented opportunity in the Holy Land. Prior to the war there had been a flourishing Bible Class composed chiefly of missionaries, but now the untiring efforts of Miss McInnes and Miss Margerison and of the whole Council resulted in their challenging headquarters in London to provide £250 for the first year's work, the Council agreeing to raise the same amount.

The membership of the Jerusalem Branch consists largely of Palestinian girls. Besides the committee of management there is a member's committee which deals with problems relating to the Club and the chairman of this committee is a Russian young woman, who came to Palestine in her childhood in a pilgrimage with her mother.

In Port Said in 1919 the Empire Nurses Club was handed over to us and a hostel was opened which proves a great boon to missionaries and other travelers, besides providing a summer holiday for many girls from the interior of Egypt. There is also a club of some 50 members.

One of the most interesting pieces of work done by the General Council is in the Summer Camp at Mandara, on the sea near Alexandria. This is a holiday camp and had grown from 28 to 58 in numbers in four years. Last summer we had 13 nationalities living together in a happy family in the bonds of Christ. The usual camp program included morning prayers, sea bathing, games, picnics, camel and donkey riding, and fancy dress dinners, lectures, sing songs and gramaphone concerts. To the camp leader the most gratifying bit of program was a short, informal conference on problems of life and faith, attended by a delegation from the Alexandria Y. W. C. A. as well as by the campers. Many letters of appreciation were received and they nearly all mentioned the morning talks and prayers as being the most helpful feature of the camp.

The work of the General Council which most directly touches the greatest number of Egyptian young women is that carried on by the Literature Committee. We are publishing and helping to circulate a number of booklets. So far all but one are still at the press. The Life of

Florence Nightingale, by Miss Padwick, is said by the Nile Mission Press to be the best seller of its kind up to date. We are trying to encourage young women to write and we have offered prizes to school girls for short original stories. We have employed a woman colporter together with the Church Missionary Society and Dr. C. M. Buchanan, each of us contributing one third of her salary. Since Dr. Buchanan went to America a tourist has taken her place as a contributor. The colporter is the widow of a Moslem Bey and has entrance to the harems of many high class Moslems and she is able to sell as many Christian books as any male colporter in Egypt.

In all there are three Y. W. C. A. branches in Egypt, besides small circles at Assiut and Beni Suef. In Palestine, there are two branches, one at Jaffa, one at Jerusalem and a small circle in the old Crusader town of Acre. As the funds are all raised on the field except the salary of the Jerusalem secretary, which is a gift of the Overseas Committee of Great Britain, the work is necessarily slow.

Will you pray that we shall soon be able to raise the money needed to clear the Jerusalem building (about $25,000) and pray too that our work may maintain a good strong Christian basis which is the only hope of an efficient Y. W. C. A.

Patricia's Guide-posts to Missionary Service

By Miss Elizabeth Patton

I Shall Strive

1. To let nothing interfere with a thorough mastery of the language.
2. To keep perfectly fit at all times physically, mentally and spiritually.
3. To grow daily in prayer life and faith.
4. To banish from my vocabularly the word "worry" and to "cast all my care upon Him."
5. To keep the doors of my home and of my heart wide open for those of any race, kind or condition who may come in search of help or cheer.
6. Not to become vexed or impatient with interruptions or change of plans—knowing they may lead to the saving of a soul.
7. Not to get in a rut or out of date in my reading, private life, or personal opinions.
8. Never by look, tone, gesture, word or act to reflect discredit on my Master.
9. Not to overlook or undervalue small details as they contribute to the effectiveness of any piece of work,—in other words not to be lazy or procrastinating.
10. Nor, on the other hand, to become so engrossed in trivial matters as to lose the vision of the ultimate goal—"the whole wide world for Jesus."

Note—Our readers will be interested to know that "Patricia" (Miss Elizabeth Patton) who has been writing the delightful little sketches for the Women's Missionary Magazine, was married May 18th to Rev. Merwyn E. Moss, and will sail with him for Tabriz, Persia, June 30th.

Foreign Correspondence

INDIA

Miss Jean Morrison, Editor, Abbottabad, India

MISSIONARIES BIRTHDAYS

June 7 Miss Lois Buchanan
June 9 Miss Elizabeth McCahon
June 10 Miss Marion A. Paden
June 11 Miss Jessie P. Simpson
June 18 Miss Viola May Nourse
June 18 Miss Ella B. Downie
June 22 Miss Louise Scott
June 26 Miss Gertrude Zink

We also pray always for you, that our God may count you worthy of your calling.
—2 Thess. 1:11

EMINABAD DISTRICT

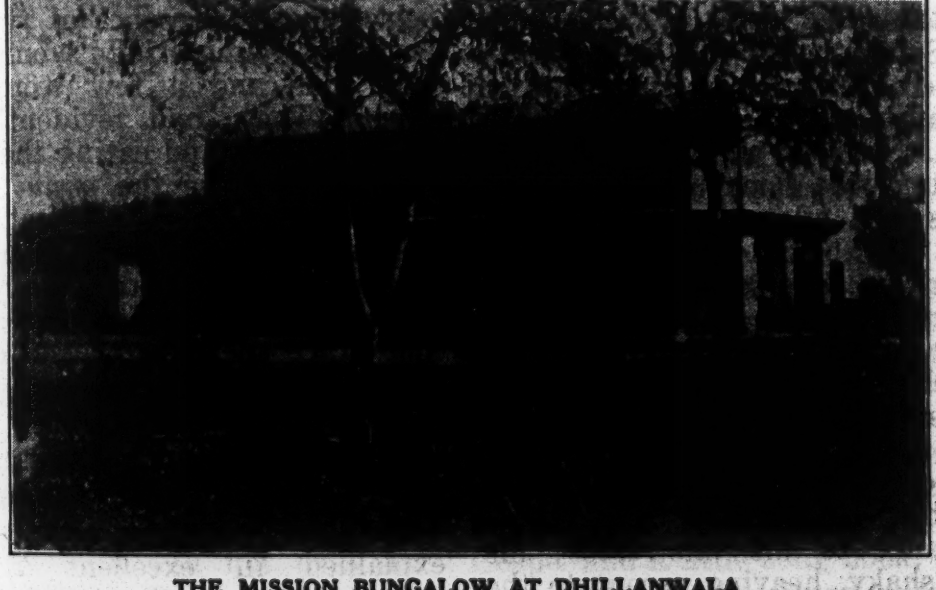
By Mrs. M. M. McKelvey

Eminabad District herewith makes its maiden bow to you for though it was formed in 1922, by the division of the original Gujranwala District, it has not formally been in print as a district before. So we greet you and ask a place in your prayers. This district takes its name from its largest town, Eminiabad, which is about the size of Pasrur, and is one of our greatest challenges to faith and prayer.

for us through the New World Movement. It is sixty-four years old, "they say" and, if walls could speak, might tell us strange things—but *now* it belongs to our Master, and we praise Him for it; and in spite of rats, mice, moles, bats, hornets, wasps, white ants, snakes and scorpions, we have found here just what He promises to be "a little sanctuary in the countries where they come."

Our City

How I wish that you could see it as we do! It is not a large one—but



THE MISSION BUNGALOW AT DHILLANWALA
Sixty-two years a Government Rest House. Two years a Mission Bungalow

Our Bungalow

Our little bungalow is such a real help to us that it deserves a word. It is good to live right out in the district among the people, since our work is here. This snap shows you our little bungalow, made possible

its high brick walls intrench the principalities and powers of darkness, one is sure of that. For months our mission tried to secure a location in Eminabad City for us—since this seemed the strategic point of the district. But the place chosen is the

winter home of the viziers of Kashmir—royalty and blue blood hold forth in their tawdry, tumble-down castles and palaces, and no inducement that a mere mission could offer appeals to the wealth and aloofness of the great ones! Since coming to Dhillanwali I have made a formal call upon the chief ladies of the town—Rani Sahiban they call them, but it is more or less of a courtesy title, as their husbands are only diwans and viziers. Not soon will the occasion be forgotten—the gloom of deep shadow in those old piles of masonry, built of the tiny bricks of bygone days; the forlorn, deserted, decaying tiers of rooms with the many little latticed verandas, sacred to those who "sit behind the purdah;" the bewildered surprise of the old doorkeeper whose bed and hookah occupied the large lower doorway, when he was faced by two "Mems" who desired admittance to his mistresses; his hasty, shaky, heaving ascent to the upper regions to obtain the desired permission while numbers of children, men and dogs recruited from no-one-knows-where, gazed curiously at the unwonted intruders; the reappearance of the aged retainer to show us on our way to the coveted goal. One had almost written "light us on our way"—for we needed light as we climbed those narrow, crooked winding, steep, dirty stairs! Up and up we went, seeing no one, but hearing whispers and suppressed laughter from one side and another, until we were directed to a certain door, passing through which we found ourselves in the presence of two really beautiful young Hindu women, their tiny sons and a few women-servants. They had evidently been cracking nuts and eating them (cannot you glimpse the *ennui* of days filled with such employment and little else?) but they shook out their silken and velvet garments and rose to meet us with as much composure and grace as though accustomed to English society. They told us of their husbands studying law in England ("not that they need to—it is their desire to control and manage their own properties," one of them explained in excellent English). When, however, after a little general conversation we asked permission to follow our custom of reading from God's Word, I was faced by a difficulty heretofore unknown in twenty-three year's of experience for I had the Gospel in Hindu, Urdu, Panjabi and Gurumukhi, but *no Eng-*

HINDU BATHING TANK
The little enclosure is where the Rani Sahiban of Eminabad bathe

lish, never having needed it with the women! So an apology was in order, after which they graciously accorded me the privilege of reading in Panjabi to their serving women seated around—and of course they heard it too. I asked them if I might have the pleasure of presenting them with a copy of our Bible in English, and so, just as soon as I could get one from Lahore, we took the pretty leather-bound book over to their palace once more. But "The Ranis are washing their hair" was the reply that met me; and from that day to this I have never been able to gain admittance to them again. Of course I sent them the Bible with a little note, and we prayed that IT may find the way to hearts that seem barred to US. Occasionally one meets the men of the family in their motors—but you, by the way of the Throne, can, it may be, touch these two little "shut-in" highnesses more truly and more surely than we seem able to do. Pray for them.

The ordinary folk of Eminabad, both Mohammedan and Hindu, seem very pleasant and friendly, and many are the pleas to "come to our house today," wherever we go. So just of late we have placed a Bible woman there. She is educated, with many sons to afford her honor in Hindu eyes, all of whom are in high school and college, save the youngest. Her husband is "preacher teacher" in that circle of villages, so it is not far for her to walk—and we are thankful indeed for such a one to place there. She says that the women are eager and cordial, but that the men eye her askance and say that they do not want this new religion there. Will you not pray for her, that Christ Jesus may be her holiness and wisdom, as she in His Name, carries the Light into this dark place? For oh, it is dark! Only two days ago, after spending the afternoon going with Bua Taban up and down the tiny, narrow streets of this old Hindu town, as it neared twilight we were passing one of the great old temples, on the way to the Christian quarters to have a service there, when seeing the priestess of the temple, I asked her for permission to pass the great gates and climb the high steps to the big swinging doors which inclose the temple proper. I thought that she would open them and allow me to look through, but she gravely asked me inside and permitted me to walk up the marble passage to the idol house and stand there within a couple of feet of her ugly charges. This was the temple of Shiv-Ji and there before me was the insignia of his unspeakable worship. Then, in the place of greatest honor surrounded by rice, ghee and cocoanuts, and covered with flowers and oil, showing that it had just been worshipped, stood the "Linga of Krishna"—of which if I described here the meaning and manner of worship, "Uncle Sam" would not permit this letter to be printed in your Magazine without being expurgated! (Such is the beautiful Hindu Faith" of which one hears in some parts of U. S. A.) Here and there were smaller idols, and two or three dozen little "thakurs" about the size of sparrows, which are also worshipped. Above the whole hung the large gong, used to waken the gods in case they are asleep when some worshipper comes to make an offering! The *pugari* had a fine face, but a sad one. We talked of the Great Parmatma—"a great God above all gods"—and I told her what His Word says of the "gods of the nations which are idols," and *nothing* before him who "is God alone." As I was giving her a Gospel and a little song book, one of the priests standing near, with such an evil, bestial face, spoke up with "You say that a stone has no power, but I tell you that this stone *has* power! Great Power! It can even create children for those who want them!" and oh, the evil leer on his sensuous face as he said the words!

The little priestess went a long way down the road with us, and begged us to come again—and we will. But oh, the relief to be out of that place where Satan's seat was—to be out under God's blue sky and beside His green and yellow fields of blooming mustard, and go to the group of simple people met in their little courtyard in *His Name,* met to praise Him and to pray to Him and to hear His Word. Only a handful!—but His handful!

Our Equipment

I just looked at the Red Triennial Report, and read concerning this district "Equipment, one bungalow at Dhillanwali." But praise the Lord, there is a great deal more equipment than that! There is the Ford, with trailer and van. How I do thank the Lord for the kind friends in Monmouth, who gave our Ford to us! *How it helps.* Some one said that she had "seen Mr. McKelvey do everything with his car but climb a tree!" Certainly it has enabled the accomplishment of work that could never have been undertaken without it! Then there is the equipment in life of about 30 "workers" besides missionaries; "padres," (ordained ministers) "circle-preachers" "self-support" preachers (whom the people support, and who receive little or nothing from the Mission) teachers of village schools and a school superintendent. These are scattered over the district living with their families on their pitifully inadequate salaries, working for their Master. Sometimes they disappoint us. But if it were you doing what they do, and living where they live, and bearing what they bear you would probably feel that you were "enduring hardship as good soldiers."

Our Service in the District

"Christ sent me to preach the Gospel"—*Not* with wisdom of words" —"We preach Christ crucified"—unto Mohammedans a stumbling block, and unto Hindus foolishness, "but unto those who are called Christ the *Power* of God." "All things to all men—that we may by all means save some." "In every way Christ is preached, and therein I do rejoice, yea, and will rejoice"—"Preach the Word—Be urgent in season and out of season."

"To all men"—By all means"—"In every way"—"In season and out of season." It is our ideal—and it means a varied life. There is no monotony about it! "To all men"—Christians, outcasts, Sikhs, Hindus, Mohammedans—we always try to have a double "team," as we go to each village; that is some of us go to the Christians, and some to those without—who for the most part are to be found in the more pretentious part of the village. In common with the usual method in the so-called "Christian Districts," we follow a Bible Course in the two hundred villages where there are Christians. Each visit to them means an examination on the Bible Stories taught them since our last visit, and on general truth; also finding out "how they are" in every way—checking up on births, deaths, marriages, removals, baptisms, offerings, and many other things; and while this is being done in the Christian quarters, some of us are bringing the message of salvation to just as many souls as possible, over in the heathen village. "By all means"—by day meetings and night meetings and sunrise services; by the word of our testimony, by gospels and tracts, picture cards and posters, and psalm books, sold or given away.

"To all men"—to the curious friendly groups of Hindu and Mohammedan women on the mud roofs (such a splendid place for a quiet hearing, away from everything.)—to the schoolboys and girls, met in home or school, and receiving the Gospels so gladly for the sake of "something to read;" to travelers by train, tonga or resting by the roadside, and ready to "hear some new

thing;" to the charming gentle, wistful-eyed women, hidden away in caste zenanas, who listen so intently to the Great Love Story, and beg us to come soon again; to their lords and masters reclining outside, and very often willing to converse a bit in their stilted English, and to take a Gospel, because that same English does not easily extend to a polite negative; to keen-eyed banyas (shopkeepers) half amused at ones exhortation to "buy the Truth and sell it not," but who nevertheless often receive it at our hands; to self-important *maulvies* and *parohats*, to whom one often gives a Gospel "as one religious teacher to another"—and how often they have straightly sat them down to read aloud to a fast-gathering audience, affording us thereby a chance to slip away to some near zenana; or to some beckoning hand, several stories up in some forbidding looking brick house—just one little hand, and perhaps a soft voice on the air "Here Miss Sahiba! Here!" and then the question and the task to find that hand—and the hungry heart behind it! And so it is "to all men" whether they will hear or whether they will forbear!" And our prayer is that the Father who hath "sent us," "draw them."

"By all means"—"in every way"—"Instant in season and out of season." One is so thankful for the excuse afforded by these words! For sometimes one needs to remember them hard before one can give the message—as for instance the other day, when it meant kneeling beside a rocking, swaying, sobbing, wailing group of women, whose noisy grief, real and assumed, all but hindered the free course of the Word— for it seemed almost "out of season." But when the plea was reinforced by the appeal of an arm thrown about a surprised "mourner" she straightened up with "Yes"—over in our Pasrur too they come this way—and while they do not beat their breasts with us, yet they tell us very good words. Let us listen." And one found surprising attention to the big picture of "The Raising of Lazarus" and no more mourning while we were in the village.

Often, too, one can make a chance for the witness at weddings; the people are happy and tolerant at such times, and rather pleased to extend the courtesies of the occasion to a foreigner! And a packet of the little bright colored Gospels makes an acceptable wedding gift, especially when reinforced by some bright picture-tracts. But the rollicking, fun-making crowd on such occasions is not easy to "hold"—one has to seek wisdom from Him who promises to "give in that hour what we shall speak," and with every word is breathed a prayer for guidance. Guidance as to just what to say: just when to leave: just the contact to make that will enable one at some future time to find in that home an open door. At such a time last year the officiating Maulvie rather surprisingly turned to the "mem" with "What does your Yisu say about the signs of His coming?" He who promises that He will "go before" had prepared us for that question, that very morning in our quiet time, so after replying to the question, "Here it all is in the Injul- Matt. 24—don't you want to read it yourself?" And then and there the great man seated himself and read aloud concerning famine and pestilence and the other signs of His coming—so for once, at least, those who were marrying and giving in marriage, heard of the judgment to come!

On our last moving day we broke camp in the grey of the morning with our van and trailer piled high with luggage and people, and by sun-up or soon after we were in a village on our way, holding service. From there we went on to another, leaving the van outside where the cook prepared fire in the jungle, and had breakfast ready for us when we re-

turned at noon. Then on to other villages, and in the late afternoon, at the last one of all, my Master sent a parable to me, because He saw that I had need of it. I was weary and hoarse from speaking and singing. A bitter old man had driven us with vile words out of his courtyard, and we decided to go to the house of the Lambardarni—the chief woman of the village. She greeted us with marked cordiality and then ran back into the house for something, and then I saw, as she came out, that she was bringing with her the Koran! And *such* a Koran—it was the largest one that I had ever seen." My heart sank—for usually the bringing out of the Koran Shari'f means the entering into "doubtful disputations" which are rarely to the glory of God! She was a large, fine looking woman of commanding presence, and she called to all the women near very authoritatively to come near and hear the Word of the Lord—and my heart sank another degree. And then the unexpected happened—did I say happened? She turned to me and said "I wish that you would tell me what some of these references in the Koran to Jesus mean—and just what your Book says about Him, too. I cannot understand, and I wish to." Her Koran was fortunately an interlinear with Urdu—or the Arabic would have floored me—but as it was, the references were all right, for they were to His sinlessness—and afforded an easy transition to God's own witness to Him.

And *how* she listened! *How* my unfaith was more and more rebuked! The other women slipped away to their cooking for it was getting late, but she came over close and just listened! Finally, giving her a Gospel of Mark and some tracts, I excused myself, in order to go to the Christian service where I was long overdue—and said goodbye. Imagine my surprise a half hour later, when I had gotten the Christians together in their courtyard, and the Sahib was preaching on the Cross, with a big crowd of Non-Christian men and boys standing about listening, to see my Lambardarni friend, her wee son clasped close, walk into that courtyard, and instead of hiding behind some convenient wall, walk quietly and calmly up to the very front of things, and seat herself beside me on the dirty bed! There was an amazed hush over the audience—but all her attention was riveted on the picture hanging on the mud wall before her!

"The very dying form of HIM
Who suffered so for me."

I dared not look at her—but I did not need to—the little moans and sounds of grief and amazement that she emitted under the *chaddar* which she had modestly thrown over her face as she entered, were expressive enough! Toward the end of the service the baby cried, and she quietly withdrew. I have not seen her since, but I believe for her that my Lord, being so "lifted up," that day drew another one to Himself. Pray for her—that it may not only be "with the heart man believeth" but that "with the mouth confession is made."

And so it goes. "Christ is preached"—"in weakness and fear and much trembling—"not in excellency of speech." Will not you who read, pray that we who work in Eminabad District, may believe God for Mark 16:20 in our own experience.

"And they went forth and preached everywhere, the Lord work*ing with them*, and *confirming the Word* by signs following." Amen.

THE NEED OF THE PEOPLE AS I SEE IT

By Miss E. B. Broyles

At the close of six years in India just as I am about to go on furlough I would like to tell something of what I feel the need of the people to be.

It is not all need for I feel there are many things for which to praise God.

I have been in Eminabad District for three winters and as I see it there is a great need for more work among the non-Christians. We have some Hindus and some Sikhs, who are a branch of the Hindus, but mostly Mohammedans in this district. As far as possible, as we go to the villages, the witness of Jesus' great love for all people, is given to the non-Christians as well as to the Christians. It will be well when the day comes that we can have two Sahibs in each of these villages. One is needed to train workers and to teach the Christians and the other to spend all his time with the non-Christians. If one is a lone Miss Sahib, as I have been for the last two years, it seems to me that one's first duty is to the Christians in these districts. We need to try to help them to get a deeper knowledge of God and to put into practice that which they learn. Frequently the Memsahib goes along and then we can reach both classes of people.

There are many things for which to praise God in this work among the non-Christians. Often when we have a meeting with the Christians the Mohammedans come to the Christian quarters until there are more of them than of the Christians, sometimes not so many, but nearly always some come, and there they hear the Gospel Message. I remember in one village the Mohammedan women, because of the men would not give permission to the Miss Sahib and Bible woman to even sit in their courtyards, but they came fifty strong to the Christian's place and listened very quietly as I tried to open up the plan of salvation. Then in another village the Christians and the Mohammedans began crowding into the courtyard which was soon filled. The rest crowded around on the flat roofs of the houses above us. There were about eighty people, including six or seven men, around us. They could all hear and listened attentively as I talked to them of Jesus, the Son of God. They believe in Jesus as a prophet but not as the Son of God, as we do, and some of them will not listen after He is mentioned as the Son of God. Very few of them can read for themselves. Some of the men can read and they take the portions of the New Testament and read them. We need to pray that those who read may have their eyes opened to see that Jesus is the Son of the Living God and the Saviour of the world. Also for those who seldom hear the message of the Gospel more than once, that the Spirit may bring that which they have heard to their remembrance, thereby convicting them and bringing them to repentance and that they may find Jesus their personal Saviour.

I believe the Christians to be very needy indeed. Some of them came in during the Mass Movement and so many came that the workers were not sufficient to properly train them in the things of God. Others are the sons and daughters of these Mass Movement Christians and some of these think they are Christians because their parents were, and have had no real personal experience of salvation themselves. Their ignorance is appalling and it makes one's heart ache for them. They have named the Name of Christ and yet are Christians in name only or so it seems to me. When I find such people I give them the plan of salvation as I do to the non-Christians. Often these people though so ignorant, really want to learn and try to do so as they have opportunity. Frequently they are ignorant because they do not avail themselves of the opportunities given them to learn, and again, because they put their trust in charms of various sorts rather in Jesus Christ. We can often take these charms off of them but what is

the use of it if there is not the change of heart, for they will go get more and put them on again. When we can teach them and get them to see the wrong in wearing such things and, then have them take them off themselves, there is hope that they will not put on any more. Oh! for a deeper knowledge of God and a deeper life in Him, for these people. Oh! for a mighty revival among them. Occasionly however, I ask myself the question—What kind of a Christian would I be if my ancestors had known no more of God and His great love than do these people and if my learning of Him depended on the teaching of the *Babu* or pastor once in two weeks or perhaps once a month and of the missionary perhaps once in a year? Only by His grace have I had more opportunities than they.

I do not want to leave you with this dark picture of our Christians, for here, too, I feel we have much for which to offer praise unto our God for not in all places do we find such deplorable conditions. Synod yearly makes out a course of Bible stories to be taught in the villages, and sometimes nearly everyone can tell at least part of the stories and the lesson to be learned from each and sometimes we can hear every story in the course in one village. Many of the people really do *know* what God has done for them and do love him. They *know* they are saved and *know* who has done the work for them, too. Many have their family prayers although not one in the family can read or write his own name. It encourages one's heart to get among some of these Christians, who though so ignorant in their letters, yet are not ignorant of the things of God. Also, when we find a group of them that know more about God and His love for them, we do not find them wearing charms of any sort. We can truly praise God for many of our Christians who are true Christians. We have much to pray and much to praise for in the work with the Christians. My heart's desire for them is that every one, who is called Christian may come to know a real experimental salvation in Jesus Christ, and be able to witness to others of Him. Often we receive the testimony from those in the village that there is a great difference between the Christians and the other people. Some of our Christians are people who have heard the message and believe unto salvation and they know "Whom they have believed."

Oh, for a mighty revival among our workers, as well as among the people. Some of them are not as faithful in teaching the people as we would like to see them. Much depends upon the work of the *Babu*. When we have two hundred or more villages in which there are Christians we cannot hope to visit each village very many times in a year. Some of the workers have so many villages in their circles that they can make it to each village only once in two weeks. Others can get to every one in a week or ten days, but if they are not faithful the people lose out and also lose interest. We need to pray for them that they may be faithful in going and in teaching the people so they can truly understand.

We are very much encouraged when we get into some of the circles and find how well the *Babu* has taught the people. In some villages where they are well taught they are always eager for "*Bandagi*" (worship). Some *Babus* who have not enough education to become pastors are our best workers and we praise God for them. Pray that all of them may realize the opportunity and privilege that is theirs to bring these little ones nearer the Lord and that they may make the best of them.

Pray, too, that we missionaries may ever be found faithful in witnessing for Him who loved us and

gave Himself for us, that He has called us to have a part in this great work of proclaiming the Gospel in this dark and needy land. I cannot praise God enough for what He has done for me this past year. He made me realize that my love for Him and for His people had grown cold and then He made me realize His own great love for me and for all the world. This past summer during my vacation in the hills He most wondrously blesed me, quickened my love for Him and His people and now my one desire is to go on to know Him better—to know His will and obey it. I have gone into the work this winter with a greater zeal and interest than before because of the wonderful blessing with which Jesus has blessed my soul. How I praise Him for what He is to us and for what He has done.

SUDAN

Mrs. D. S. Oyler, Editor.

A CHARTER MEMBER OF THE GIRLS' BOARDING SCHOOL

By Miss Una Coie

Away back in the early days of our mission here in the Sudan, there was brought to Mrs. Giffen, one day, a little five year old girl who had the measles.

Her father was an Egyptian soldier who had the been a Copt down in Egypt, but had married a Mohammedan woman, and had himself become a Mohammedan. Mrs. Giffen opened up her mother heart and took the little girl in, and nursed her back to health and strength. She remained with Mrs. Giffen two years, until the Girl's Boarding School opened up, and then she became one of its charter members.

The little girl had acquired the marissa* habit before coming to Mrs. Giffen, and it was with great difficulty that she was cured of this habit. She would make every attempt to get hold of anything fermented, even going through the garbage can, hunting for old lemon rinds.

She was a clever child, both as to hands and brain, but she was also very naughty, and was the cause of many of the trials and anxieties of the missionaries in charge of the Girls' Boarding School during her early years there, and it was this same cleverness which later led to her downfall. She remained in the school until 1917 when she left and went to live with her mother, who in the meantime had separated from the girl's father.

The next three years of her life we would gladly erase if it were possible, for during this time she strayed far away into the depths of sin. But in 1920 she again returned to the school, begging to be taken in. It was with great reluctance, and only after much deliberation, that the missionary in charge consented to take her into the school again, for she feared the evil influence this girl might have upon the other girls. At the same time she did not want her to go into sin.

About a year after re-entering school, she came with a request for baptism. Her request was not regarded very seriously for it was feared that she was not sincere, but was only trying to stand in well with the missionaries. However, the decision had been made in her own mind. and she took matters in her own hands and set about to prove her sincerity. She obtained the consent for baptism from her own father and her brother, and she herself wrote the letter to the Mohammedan judge, asking for permission

*—Marissa is the native fermented drink

to be baptized. In the case of any Moslem girl who wants to become a Christian she must send in a request for permission to be baptized, and then the matter is taken up with the relatives, and in due time the girl herself is summoned to court to state her reason for wanting to become a Christian. This girl was given a hearing in the Moslem court, and after the testimony was heard, was granted permission to be baptized. Unlike many of the other Moslems who became Christians, she did not change her name, but was baptized with the name "Saida."

For two years after re-entering school she sewed for the school and had charge of the class in Sudanese needle-work but did not take any school work. During the following summer she was offered a lucrative position as a teacher of needle-work in the government school in Omdurman, but she refused, and came back to us because she did not want to work on the Sabbath. At the beginning of school that year she again took up her studies along with her sewing, and her work as a pupil teacher. It was my privilege to have charge of her work as pupil teacher, and I found her efficient as well as willing to co-operate with me in the management of the younger girls, and in whatever way she could help.

She got on well with her studies in spite of the fact that she had been away from them for five years. This last spring she was graduated, having finished three years in two years. At present she is teaching in the school, and is doing very good work.

Her Christian life has not been an easy one. She has had many inherent characteristics to battle against, in addition to the offences which are sure to come from the outside. But she is growing year by year in her knowledge of Christ, and in her desire to be well-pleasing to Him. It rejoices my heart to see the progress she has made in spiritual matters, the difficulties she has had to overcome, and her increasing desire that others should know Him.

Should we not rejoice in a wonderful Saviour who is able to redeem even from the depths, and to save to the uttermost all those who come to the Father through Him? May we not plead with Him for the souls of many others in this darkened land, for He says, "I came not to call the righteous but sinners to repentance."

TWO BEGINNERS

By Miss C. B. Soule

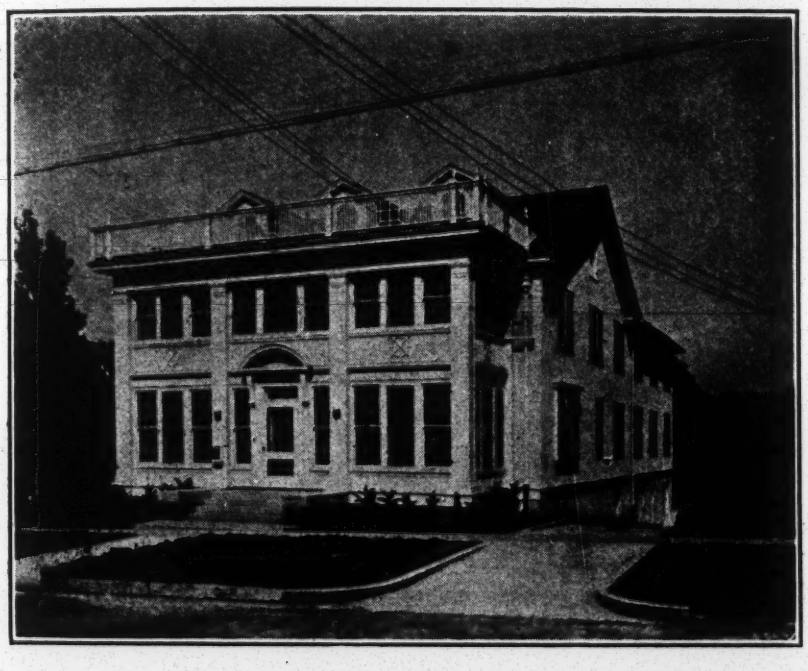
War, the young man who worked in the clinic, wanted to go home to his mother. What should we do for a helper? Another boy had to be chosen, but who would it be?

Some time before this, a man and his wife from Narkwat, a village about thirty miles away, had brought their little sick boy to the clinic. This man was not working, and we decided to ask him to help us. That word "help" is rather a misnomer, for this man knew nothing about clinic work. He did know how to care for cattle, to fish, to plant kaffir corn, to use the spear, and to help build the grass and mud tukl, or house. The things he knew were quite different from the things he must learn to do.

He was anxious to please, but it is not easy for us to take a naked Nuer into the clinic, put clothes on him, and teach him to work—nor is it easy for him. Our little clinic building of two rooms seemed a wonderful place to him. The store boxes used as cupboards, the chairs, the operating table, the instruments, the solution basins, the many things that must be kept clean, were all strange. We were working with much less than the minimum equipment, but to our new clinic boy there seemed to be an abundance of everything. The utensils used in his home were a water pot, and a cooking pot, made of burned clay, a few half gourds and dishes, several shells used for spoons,

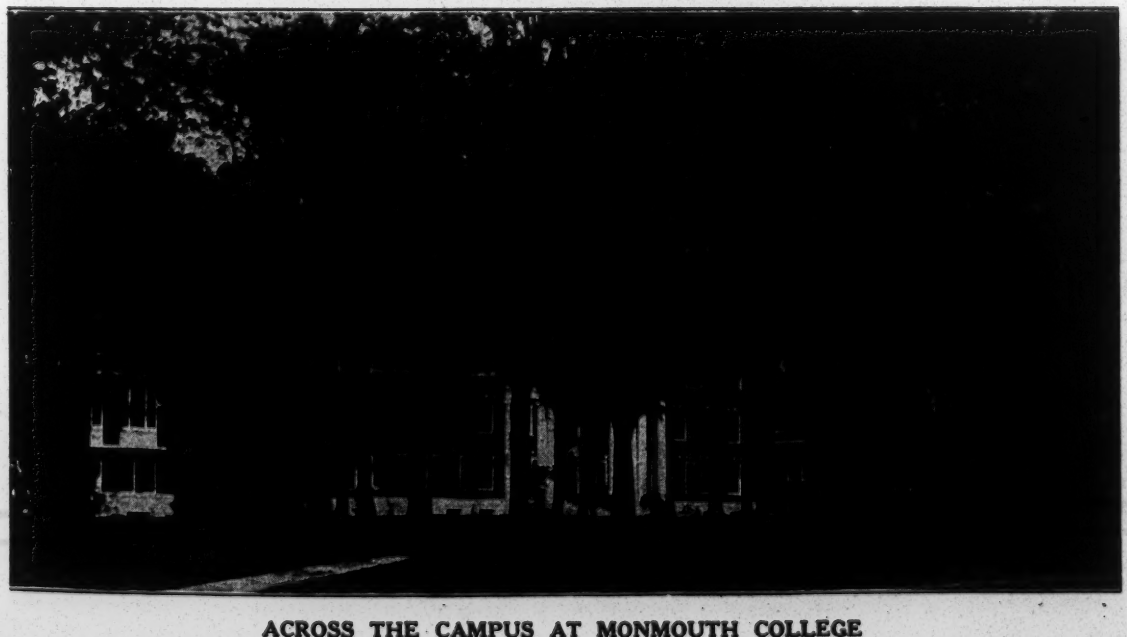
FROM WORK TO WORSHIP

Monmouth College students on their way to the daily Chapel service after a morning in their classrooms.



"SUNNYSIDE," MONMOUTH COLLEGE

One of the women's dormitories at Monmouth College. Delegates to the National Convention will be housed in the dormitory group.

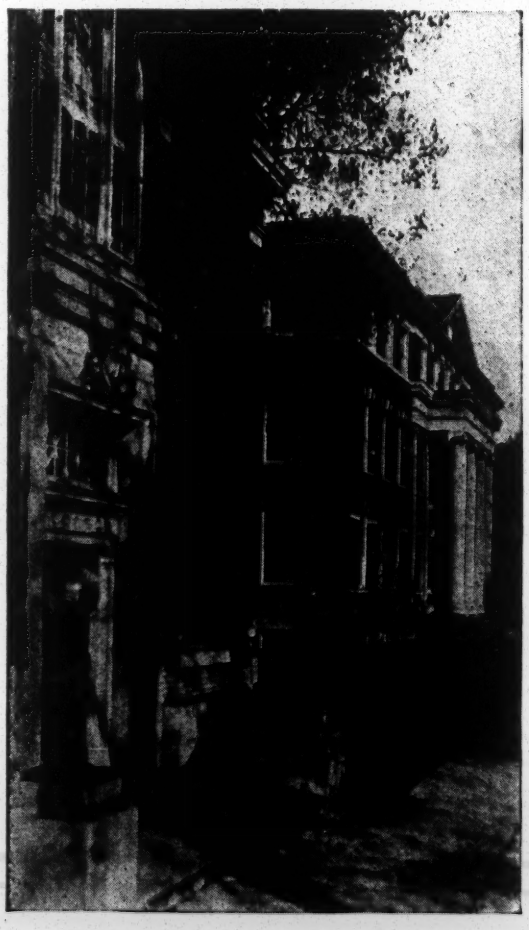


ACROSS THE CAMPUS AT MONMOUTH COLLEGE

At the extreme left is the Carnegie Library, in the center is Wallace Hall, on the right is a glimpse of McMichael Science Hall.

DINING HALL, McMICHAEL HOME, MONMOUTH COLLEGE

Within this spacious hall the women students of Monmouth College dine. Delegates to the National Convention may secure their meals here.



LIBRARY AND WALLACE HALL, MONMOUTH COLLEGE

CHINESE STUDENTS AT MONMOUTH COLLEGE

Miss Chen Cheng Kao, daughter of a minister and Miss Pao Sen Yu daughter of a physician, entered Monmouth in September 1924.

After finishing their college courses they expect to study medicine before returning to China.

a piece of cow hide used for a bed, and a crooked piece of a tree branch used for a pillow.

You have seen those who did their work in such a way that you could not be sure if they meant to stay or might run away at any moment. The first month of our teaching him how to work was a very trying one for him; and for us it was not what an American would call easy. We wondered many times if he would ever get over the fluttering way he had of working. Well, we hung on; and our boy, Dengdit, by name, hung on also.

Every morning before beginning work he was at the meeting for workmen; and later in the morning he listened to the message given to the patients. After some time he said that he loved Jesus, and he asked to be baptized. He had never heard the message of the love of Jesus before coming to the mission. He had heard in the village of a "house of medicine" where strange things were done, and done in the name of the God he did not know.

After Dengdit was baptized there was a great change in him. That flighty run-away attitude left him. He was not so nervous and afraid and he tried so much harder to do his work well. He became more thoughtful and began to take responsibility.

When the planting season began he and his wife took their little boy, who was much better, and went back to their village to plant. The next dry season the whole family returned. The little boy had Bright's disease, and was now not so well as he had been when they left some months before. Dengdit worked in the clinic, and his little sick boy received treatment every day. For a time the boy was quite ill, and we took care of him on our veranda. The mother sat with him for a time every day. The father helped take care of him during the day and slept beside him at night. He got better, and his parents were glad to have him with them in their tukl.

The mother of our sick boy was expecting a little one, and went to a village some distance from the mission to stay with a relative. She thought that this relative, being the mother of a family, was the proper one to care for her. Dengdit wanted his wife to remain with us and let Doctor and me take care of her; and then, too, he was afraid to have the little sick boy leave us, but the mother preferred the relative. About the time the new little life came into the world, the boy was taken to the Home where there is no sickness. This boy loved Jesus. Dengdit told us that in his village the little fellow would gather the children about him and teach them the songs he had learned at the mission.

Dengdit again went to his village to plant, but last dry season he came back to work, and is still with us. He is a real helper now. When he learned that Dr. Maxwell was going to America and we did not know but that I would be alone with the clinic work this year, he said, "I will stay and help." He is a man that we feel we can trust and depend upon.

Tithing seems to be a problem with some Americans; even some United Presbyterians have trouble deciding whether they will rob God, or whether they will give to God the things that are His; and it is also a problem for our people in this land. Dengdit is giving of his wages, but he has not quite reached the tenth. It is troubling him for he does not want to rob God, but he has not yet settled the question. He is the one appointed to take the collection each Sabbath and count it. He asked, "May another man of Jesus help me count the money? I think it would be better if the people know that there are two of us."

Several days ago he was talking with me about our work, and during the conversation he told me the fol-

lowing: "Before coming to the mission I had never heard any one tell about Jesus. When I had been here for some time and had heard, God spoke to my heart and wanted me to love Him and do His work. My brother, who was here for a time, was bitten by a snake and died in a few days. Then my little boy died, and I felt more than ever that I wanted to do the things that God wanted me to do. I am afraid that if I do not listen to the words God speaks to my heart I will not love Him, and my heart will wander away. Maybe I will want to bear false witness, and covet the things that are my neighbors. I do want to listen to God's words and I want to help my people to learn to know and love Jesus." Only the miracle-working power of our Lord can work this change in the heart and life of a pagan.

Now that you have heard of Dendgit, who was given his name because his father worshipped a big snake by that name, I am sure that you will want to hear of a little girl. Before she was born her mother tried to beg some things from a relative, and was refused. When the little girl arrived she was given the name of Nyanduck, and all the Nuers who hear the name know that her mother had begged from a relative, and had been refused.

In 1921 the older wife of Nyanduck's father came here for treatment. She had a very bad ulcer of the foot and could not walk. A son carried her on his head for a long distance which was a good many days' journey. Early in 1922 Nyanduck's mother came, bringing with her a number of the children. The husband was dead and these two wives lived here together, apparently on the best of terms.

About the first of October, 1923, I told Nyanduck's mother that I wanted Nyanduck to be my girl. The mother was very willing, and seemed very happy that I wanted her daughter to come into our house and work for me.

Nyanduck knew how to carry a small pot of water on her head, to gather dry grass and corn stalks for the fire, to help a little to pound the the kaffir corn for food, and to help prepare food. When this little girl began to work for me her duties were very light because she had to be shown every step of the way, and it was not a case of showing her only once. I followed the advice of one of our professors at home, which was, "Teach a new thought today, and then repeat, repeat, and repeat, and again repeat." This was very necessary even though I had not wanted to follow his advice. The first thing I taught her was to make my bed. For some days I helped, and then let her do it herself. When that bed was finished it was not exactly what one would call a work of art, especially to one who has a straight eye. Next she was taught to sweep my room, and little by little she has learned to do many things, and not only does them very willingly, but also does them quite well.

Our house was very strange, and I am sure she must have thought many things unnecessary. By this time she has become accustomed to all of our strange furniture and ways of working. During the first months of her work for me I found that she had taken something that did not belong to her. I said. "Come, Nyanduck, we will go out and talk to your mother." We reached her house and found the mother away. Coming back Nyanduck said. "Chaliet, aren't you my mother? Why don't you spank me?" (Chaliet is my Nuer name, and when we have these children working for us, they always call us their mother). I waited until the next day, and then Nyanduck and I had our talk. We prayed that the Lord would help her

to love Him, and to do what was right.

Another day I found pieces of the hem of a linen handkerchief on the floor, and later found that my bureau cover and my trunk cover were cut in many places. My cuticle scissors were on the bureau, and those queer-looking things said to Nyanduck, "Come and try. See what you can do." She tried the scissors on all the scraps of paper in the waste basket, and then there was nothing available except the bureau cover and such like. This time Nyanduck had to sit beside me while I darned the cut places, and listen to my words. I asked her if it would make her mother very happy for me to go out to their house, take a spear, and cut her leather "dress." She said, "My mother would be very angry." I asked, "Nyanduck, do you think I am very happy to have you cut my things?" She answered, "No, and I will never cut your things again." For some days after this when I went into my room I took a quick look around to see if the scissors might have been used on my dresses. But Nyanduck kept her word.

Nyanduck is one of the brightest pupils in the school, and is reading very well. She is much interested in her school work.

Some months ago she asked to be baptized. She said that she loved Jesus and wanted to be His child. She is a good girl and tries very hard to do what is right. We depend upon her and trust her.

We are praying that she may be a great blessing to her people. We are depending upon the prayers of you at home, too. The forces of evil in this land are very strong, and nothing comes except by the prayers of God's people.

ELIZABETH, FIRM AND TRUE

By Miss Elsie E. Groves

When I arrived on the mission field among the very few girls found then in the school, and who are still with us now, was Bakheeta Jubarra, a little Sudanese girl. She was about nine or ten years of age at that time, but this must of necessity be a guess for the majority of our girls do not know their age. Her father is a mixture of Arab and some black tribe, and her mother is partly Dinka. They had two children, Bakheeta and a younger brother, who is now in the army.

When these children were yet small the father divorced the mother, or she went off and left him, the mother getting a paper from the government giving her the children. Being a Sudanese, and not an American. there was very little that she could do to support the children, so she placed the boy in the Boys' home and the girl she brought to us, where she remained. Both father and mother married again, and Bakheeta did not care to live with the second wife; and on the other hand the father was not willing that she should live with her mother. The result was that she stayed here with us.

For a number of years she was just one of the girls, nothing in her character standing out very prominently unless it was a stubborn disposition which she showed occasionally. As time went on she developed a dignity and a personality that has been a great help in caring for the girls in the school.

It has always been difficult for us to get good teachers for our girls' schools in the Sudan, and so for several years we have employed such teachers as we could, and then called upon the older girls to teach the lower grades. So it happened that several years before Bakheeta finished her course and took her diploma, she was called upon to teach. She showed marked ability in discipline, and that among her own playmates while she was still a pupil. Standing about 5 feet 8 inches in height, straight and painfully slender, she

looked upon the offender with a look that is almost terrifying, and generally brought the desired result with perhaps the help of a sharp word or two.

Separated from her parents, with her years spent almost entirely in the school under Christian influence, she was not as hard to win for the Master as some others who were under the influence of Moslem parents, and several years ago she made a decision to become a Christian. Once the decision was made, how was it to be carried out? How could she gain her parents consent? Would they be willing to let her become a "dog of a Christian?" And without this consent, what could she do? She finally succeeded in getting a very reluctant consent from her mother, but from her father, never! She wrote to him time and again, trying to get his consent. He did his utmost to prevent it, tried to persuade her that she was in the wrong, tried to get her away from the school, tried to marry her off, but all to no purpose—she would not give in because her decision had been made. She wanted to be baptized, and wanted us to get permission from the government. The permit was asked for, and after a wait of some time during which they had gotten in touch with her father and had found out as much as they could about the case, she was summoned by the government to appear alone before the Mohammedan judge to answer for her decision to forsake the religion of her fathers, and become a follower of the lowly Nazarene.

On the appointed day Bakheeta was taken to the place which was designated, and here all the Mohammedan officials who had any opportunity at all did their best—or worst—to dissuade her but when in answer to some of their questions she delivered a straight-forward Gospel sermon(no doubt the only one they ever heard) they realized the futility of such effort, and they tried other measures. She was taken to a certain official where her age was recorded. Alas! she was old enough to decide for herself, and so they were foiled. Then she was taken somewhere to a doctor for surely any one who would forsake the religion of her father could not possibly be in her right mind. Once more they were foiled. And so from place to place they took her, different people cursing her as she passed by them. Finally she was taken before the judge who endeavored to frighten her from her determination, offered her marriage, but all to no purpose. SHE REMAINED FIRM AND TRUE.

There was one thing left for them to try—steal her away by force, and so conceal her that she could not get help from her Christian friends until they had accomplished their purpose. But again their under-handed attempt failed, the missionary notified the governor and the chief of police, and Bakheeta was soon returned to her friends. But the governor undid all that had been done, and she had to appear a second time in court. This time, however, it was without the persecution of the first time. Permission was finally granted her, and Bakheeta was baptized taking the name, "Elizabeth." This is the name her Christian friends call her but her Mohammedan friends still give her the name, "Bakheeta."

Elizabeth's troubles were not all over when at last she was baptized for her people did not give up the hope that she could yet be won back to her old religion. A short time after her baptism her father's second wife died, leaving him, then a soldier stationed in Port Sudan, with no one to keep house for him. A little later he sent word to her that he was not well, and succeeding in persuading her that is was her duty to go and help her own father.

It was with no little difficulty that we convinced her it would not be

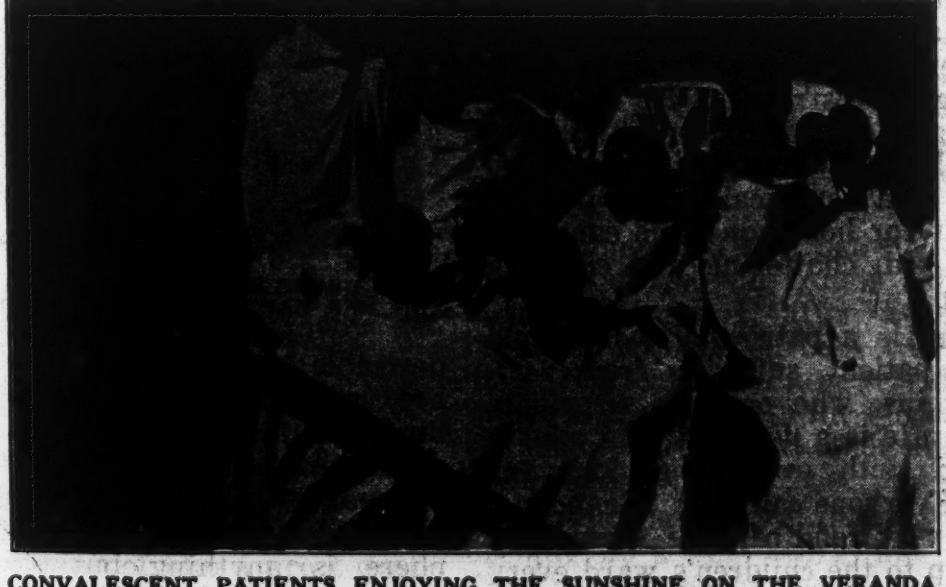
safe for her to go where there was no Christian to whom she could go in the time of need. She could not think that her own father, Moslem though he be, would do all he could to force her to return to her old faith. We felt exceedingly sorry to shatter the girl's faith in her own father; however we finally persuaded her to write to him that if he would come to Khartoum North, she would do all she could to help him. Here she could have the protection of Christian friends, and would be safe. He did not come but managed in some way to get along, which in all probabilitiy he would have done even if she had gone to him, and he had married her off as quickly as possible to some Moslem, who would probably have tried to beat all Christianity out of her.

Some time later the father returned to Khartoum North and has been living here since. During vacation times Elizabeth, who is now one of our promising teachers, spends her time at home. During the last vacation she hunted up her mother who had been divorced by her second husband, and she brought her home, and was the means of effecting a reconciliation between her father and mother, who are now remarried.

And so, while they are hoping against hope that their daughter, of whom they are very proud, and have good reason to be, will yet return to their faith, we are hoping that through her love and prayers for them she may win them to Christianity, and take them Home to be with her through eternity.

ABYSSINIA

Mrs. T. A. Lambie, Editor, Addis Ababa



CONVALESCENT PATIENTS ENJOYING THE SUNSHINE ON THE VERANDA OF THE GEORGE MEMORIAL HOSPITAL.

A SABBATH MORNING IN THE HOSPITAL

By Mrs. T. A. Lambie

Would you like to come with me to the George Memorial Hospital and see what goes on there on a Sabbath morning? The hospital is still serving as Church building as well as hospital. At nine o'clock the bell which hangs in a tree just at the side of the building is tapped and the people begin to assemble in the big clinic waiting room. At nine thirty the missionaries who have

Sabbath School classes go over and the people are divided into groups. Miss White takes all the little tots into her regular office, Miss Ewing takes the women up to the sitting room upstairs and Mr. Shields and Dr. Lambie divide the men into two groups according to the languages they speak—one takes the Galla speaking men, the others the Amharic speaking and they all teach the regular Sabbath school lesson.

While this is going on I usually wander about amongst the patients, and this is where you will want to come I'm sure. Let us go into the children's ward first. Miss Ewing has been there early as usual and everything is clean and neat. A Sabbath stillness prevails in all the wards and halls. As we walk down the long hall we hear subdued squeals of delight from the two little three year old boys who are well enough to be playing with books. One is a beautiful little Austrian who has to lie very still because of something wrong inside him. The other is little Alamo, a little Amharic boy who had a claw hand. He has had an operation and his fingers are now getting quite straight. He is always smiling and he is beloved by everyone. Miss Ewing often carries him to the men's surgical ward where he will sit for hours on some convalescent's bed, chattering and cheering him up.

There is a patriachal looking old Greek patient, suffering from varicose veins, who occupies a private room. He is a dear old man who is pleased with everything done for him. Everyone calls him "Grandpa." He is very fond of little Alamo and goes up to the children's ward every morning to see him. When Miss Ewing asks Alamo where Grandpa lives, he runs flying down the hall and stops at Grandpa's room where he is given sugar.

Another patient in the children's ward is a boy who has *Osteo-miletis*. The bone from the knee to the ankle was infected. It was all opened up and scraped and is slowly healing.

Now let us go to the ward where we find a number of interesting cases. One old man has only one leg. For years he has lived in the tombs. Surrounding the biggest church, called St. Gorgas, the Addis Ababa St. Peters, is a huge cemetery, a very

MISS EWING WITH THE LITTLE AUSTRIAN ON HER LAP AND ALAMO ON HER ARM

desirable burying place. It is very holy ground and people have been buried on top of each other until the graves are nearly filled up. It is not unusual to see a hand or foot projecting from a grave and the atmosphere is anything but savory at times. Some of the graves are covered over with huts in which very poor people find shelter. These people are beggars. They come out from the tombs and sit on the ridges, shouting for alms from passersby. This old man has been a dweller in the tombs for years. He

had a loathesome leg which was steadily growing worse. Somehow he heard of the hospital and came out to be cured. The doctor told him the leg must come off. Now a great many Abyssinians would rather die than lose a limb, and this one felt that way at first and refused to have the leg taken off. The doctor and Miss Ewing tried to clean it up and dress it, but no disinfectant was strong enough to overcome the awful smell and he finally had to be put out in a little hut in the yard. He was slowly growing weaker. At last one day he said he would consent to having the leg off. The lower part of his body was put to sleep by a spinal anesthetic, and he was most interested in watching the whole performance. When he was put back in bed the doctor asked him how he felt. He said he felt fine, but he thought he would feel splendid if he just had a picture of the Virgin Mary to rest on his bosom. You know the Abyssinian Christians venerate Mary as much as the Roman Catholics do. They have a mistaken idea that we do not like Mary, and Protestants are often called "Haters of Mary." In order to quiet him and satisfy him, Miss Ewing secured a picture of the Virgin Mary and took it over to him. He was simply delighted and kept it wrapped in a handkerchief under his pillow for a long time. Since he is almost well it often lies on the window at the head of his bed.

I thought when I saw it lying in the window sill, how typical of so many of us. When we are in distress we want to have Christ very near to us; we long to feel His presence. We think of him a great deal. But when we begin to get better, when everything is going well, we think of him less and less. He is placed first on the pillow, then on the window sill, then perhaps forgotten for days until we are again in trouble.

There are many other patients lying in their white beds but our time is about finished for one morning. In the men's medical ward is an old man nearly ready to go home. His wife has been most attentive in visiting him and she has been so much interested in all the wonderful and strange things done to patients. The bath tubs had evidently been discussed and one day she whispered to Miss Ewing a request to get into one of the baths where hot and cold water runs in by just turning a little handle. Her request was granted and she spent a happy hour playing in the water.

The confidence of the people is increasing in us and in our work. We do ask you to pray that the Love of Jesus Christ may be very evident to all who come in and that the peace of God which passeth all understanding may enter into these hearts sick with sin.

We are so thankful that we are soon to have help. Dr. Nagelsbach the young German doctor who has so ably and kindly served our Mission in Gorei is coming here to give his splendid surgical skill to the hospital for a time. We have just had the good news that Dr. Pollock is sailing from America and Miss Ruth Beatty is soon coming.

Dr. Gilmor and Mr. Henry of Sayo Station arrived in Addis Ababa. Monday, March 1, after a record breaking trip of thirteen traveling days from Sayo. In a new field like this it is great to have the fellowship of visitors from our other distant stations and to talk over the problems which constantly confront us in opening up a new work like this. They brought about twenty-two boys with them. Most of these boys have never been in the Capital before and they are certainly enjoying the automobiles, and wonderful (?) shops and buildings.

We had a splendid week of inspiration and pleasure when Mr. and

Mrs. Miller of Indiana, Pa. visited Addis Ababa Station. We wish more of you people would come out and encourage us like this, and carry home first hand, freshly acquired reports of our work to our friends at home.

Educational—The Boys' day school opened January 4th with an enrollment of 55 pupils, but after the first week the roll was reduced to 47, because of certain boys dropping out of school for various reasons. The average daily attendance for the month of January was 43. This year we are requiring the advanced classes to read the Galla Bible as a regular class text book.

Educational—Plans have been made to open a Girls' day school on Monday, March first.

Evangelistic—Boys and girls of the Junior age meet in the school house every Sabbath afternoon at 3 p. m. The two meetings held have been very interesting and the children have responded well.

A meeting for the Lepers is held every Sabbath morning following the regular morning services, outside the gate of the Boys' school.

Medical—Miss Bayne began her duties in the Gorei clinic on January 26.

Let us Pray—for Dr. Daugherty and his family as they now plan for their travels and home in Gorei.

For Dr. Nagelsbach as he goes to his new work in Addis Ababa.

For the many lepers that the treatment given may be used for their bodily healing and that they may be drawn closer to Christ.

For our school work, that the children may use their school time in a way that will prepare them for service to their own people.

EGYPT

Minnehaha Finney, Editor. Tanta, Egypt.

AGRICULTURAL AND INDUSTRIAL EXHIBITION

During the whole of the month of March this Exhibition has been on display in Cairo and wonderfully cheap excursion rates over the railroads are making it possible for people from all over Egypt to go to the Exhibition. I have not yet seen it although I hope to before it is over, but it is said to be quite worth while and from time to time accounts appear in the papers about the different displays. Oh yes, Egypt is awake these days and the Egyptians are opening their eyes to everything that the whole world has to offer. We Christians need to be on the alert more than ever seeing to it that Christ and His Gospel are held up before the gazing multitudes.

ARCHAEOLOGY

The wonderful Rockfeller offer of ten million dollars to the Cairo Museum of Egyptian antiquities has come to us all with quite a surprise and deepens our interest in the many Excavating Expeditions which are at work here in Egypt. The whole world is conversant with the story of the excavating of the tomb of Tutankhamen, "King Tut" as he is known in good short language. His golden coffins, one layer of gold after another are on exhibition in the Cairo Museum and the latest we hear is that the Royal Mummy has been reinterred in one of the smaller chambers of the original tomb. The King "Tut" exhibition in the Cairo Museum is one worth a trip across the Atlantic to see and Egypt has been crowded this winter during the tour-

ist season with people who have the money to spend in this way.

Another interesting find which has been occupying the attention of Dr. Reisner and his associates during the past year is the Royal Tomb discovered at Giza near the pyramid of Giza, known as the Pyramid of Cheops. This find is interesting because of the age of it and the Harvard-Boston Expedition is making every effort to give to the world all the information possible to throw light on those ancient times.

Today's paper tells of "an amazing find at Thebes" made by the Mond Excavating Party. The find was quite accidental and is interesting in that the mouth of a pit has been discovered and in this pit evidently has been thrown mummies and mummies of the time 750 B. C. It is hoped that important finds in the way of papyri, amulets, and other burial paraphernalia may materialize.

IMPORTANT DISCOVERY AT THE GIZA TOMB

The intact Royal tomb at Giza contains the body of Queen Hetepet-Her-es, according to a statement issued yesterday by the Ministry of Public Works.

The full text of the communique is as follows:

Since the last communique, the Harvard Boston Expedition has continued working steadily on the mass of inlays in the intact Royal tomb, No. 7000.X., at Giza. A number of patterns have been reconstructed, consisting of pieces of blue and black faience inlaid in gold frames of new and unexpecting designing.

Early in March the presence was noted of solid gold hieroglyphs which had been laid in ebony and adorned the upright back of a chair. As the work progressed these hieroglyphs were found to lie in four identical lines of inscription which prove the titles of a Queen who was a kings mother, a king's wife and a king's daughter, and thus held the highest position which a woman could hold in the Pyramid Age.

The ends of all four lines were obscured, however, by decayed wood and displaced inlays. On April 14, the ends of two lines were finally read. The name of the Queen buried in the alabaster sarcophagus is Hetepet-Her-es. This Hetepet-Her-es was married to a great noble, named Ankh-Ha-et, and buried with her husband in the largest of the known mastabas of the Old Kingdom, about one hundred yards east of the tomb of her grand-mother, Queen Hetepet-Her-es.

EDUCATING FOR PEACE

The Ohio Council of Churches has entered into a state wide program of peace education—The method used is a Peace Declamation Contest among High School students. Cash prizes are offered to the winners. In addition to these prizes, certain colleges are offering scholarships to the winners.

"Just as temperance education among the children and youth, prepared the way for prohibition, so must the beginning of peace education be made with our young people."

Editorial

MRS. JOHN P. WHITE, Editor, 657 South Detroit St., Xenia, Ohio.

AN EPOCH MAKING CONVENTION

By Mrs. J. D. Sands

The Women's National Committee for Law Enforcement held a Convention in Washington, D. C., April 11-13th for the purpose of bringing out the facts accounting for imperfect enforcement of law in nation, state and communities, with special stress on the Eighteenth Amendment and also for the purpose of bringing out facts concerning the remarkable progress which has been made.

This organization is an affilliation of nine great organizations of Protestant women, representing more than 12,000,000 members, in the interest of Law Enforcement. Their motto is "Allegiance to the Constitution" "Observance of Law." The leaders are all voluntary workers. There are no salaried officers. It is not political since it includes women of both parties, nor is it under the direction of the great temperance organizations of the country although the W. T. C. U. holds membership. It does not attempt to control but endeavors to enlighten public opinion by giving facts to correct propaganda largely financed by liquor forces and suggests remedies for present conditions.

The Convention was conducted on a somewhat different method from the former one held in 1924. Nine Commissions had been appointed, representing various states and organizations, to secure facts and study conditions preparatory to making reports at the meeting. These reports were discussed by outstanding leaders and eminent authorities of Church and State.

The first meeting was held on Sabbath afternoon in the New York Presbyterian Church and was entirely of a religious nature. Prayer and its power were emphasized. A message from President Coolidge was read, after which Mrs. Henry W. Peabody, the National Chairman made a most interesting address. The report of the Commission of Church Women was presented, speakers on the Resolutions being the presidents of the Federation of Women's Boards of Foreign Missions and the Council of Women for Home Missions, National Secretary of the Young Women's Christian Association, Chairman of Women's Commission, Federal Council of Churches and Colonel Hamon of the Salvation Army.

All the meetings were dominated by a prayerful attitude which was rather remarkable as many of the Clubs and State organizations sending delegates were not of a religious character. A "National Prayer Meeting" on Sabbath evening was held for one hour with Mrs. Robert E. Speer, President of the National Y. W. C. A. as leader, and was most impressive.

This was followed by the Report of the Commission on Gains from Prohibition, Moral, Health and Economic by Mrs. Ella A. Boole, National President of the W. C. T. U. This meeting closed with a very earnest, eloquent appeal and prayer by Rev. James E. Freeman, D. D., Protestant Episcopal Bishop of Washington.

Every session was crowded with good messages from such men as the Attorney General, John G. Sargent, the Honorable Morris Sheppard, U. S. Senator from Texas, author of the Eighteenth Amendment, Gen. Lincoln Andrews and many other notable men and the Honorable Mabel Walker Wildebrandt, Assistant Attorney General of the United States.

The most exciting and thrilling hours of the Convention were those

when seventy-five of the six hundred delegates filed past the officers, into the Committee Room where the Judiciary Committee of the Senate was holding the Dry Hearings, following six days of hearings by Anti-prohibition forces.

When the Convention Program was arranged last January there was no thought of such an opportunity as there presented itself of going into the very presence of the "powers that be" to protest against any modification in the Volstead Act or to make a plea for stronger enforcement, but in the Providence of God this was made possible.

Mrs. Peabody made her statement before the Committee in a most pleasing and dignified way and was asked some rather confusing questions but answered wisely and graciously, saying that the women want the strongest thing in enforcement and the weakest thing in liquor. She then introduced quickly about 65 representatives from the larger welfare organizations, the Church boards and State organizations who presented resolutions and stated their attitude toward the Prohibition law. The two hours allotted to the women were all too short for much to be said by any one person and Senator Reed, Missouri, asked many questions which were sometimes confusing and difficult to answer. The delegate from the New Jersey Women's League presented, amidst great applause, a roll as large as a peck measure tied with red, white and blue ribbon, containing 16,500 signatures of prominent citizens of that wet state asking for enforcement of the law. Hundreds of petitions and a great pile of telegrams were laid before this Committee.

Mrs. O. H. Milligan, and the writer were delegates from the Women's Board of the Women's General Missionary Society and felt highly privileged to speak for the women of our Church and Society and to voice their protest against any modification of the Volstead Act and to plead for stronger enforcement of the 18th Amendment.

Simultaneous meetings were held all over the country from California to Massachusetts and in the Southland. More than thirty states North, South, East and West uniting in duplicate programs and prayer. The women of the nation meeting in prayer and then going forth to serve have mighty power in battling for the right and against evil. May every United Presbyterian woman do her part.

AN APPEAL FROM THE WOMEN'S NATIONAL COMMITTEE OF LAW ENFORCEMENT

Dear Friend:—

Don't save beer and wine—SAVE AMERICA!

The women represented by the National Committee are not being taken in by the extravagant propaganda campaign of the liquor interests. They know that nullification of the Eighteenth Amendment means a return to whisky rule, and this they will not tolerate.

Hundreds of thousands of dollars are being spent by the wets to influence the judgment of American women on this question that intimately effects the very heart of the family. We must let them know unmistakably where we stand. We must organize meetings; pay the expenses of volunteer speakers; distribute educational material. And this costs money.

We need your help immediately! We cannot send this appeal broadcast so we are asking a group of Christian men and women to provide the funds we must have available for the next few crucial months.

To save time and money we are not even addressing this to you per-

sonally but regard it, just the same, as an urgent personal call to service.

Please do not delay. Every moment counts.

Sincerely yours,
The Finance Committee
MRS. HENRY W. PEABODY, Chairman,
129 East 52nd St., New York City.

A MESSAGE FROM THE FIRST VICE PRESIDENT

Dear Friends:—

This is the last message, calling your attention to the 1926 convention of the Women's General Missionary Society.

Our President and Second Vice President have brought us splendid messages in previous numbers of the Women's Missionary Magazine, asking for our interest and prayers that this convention may be second to none in spiritual uplift and devotion to the cause of Christ.

We feel sure that the great interest manifested and the volume of prayer that has been ascending to our Heavenly Father for this meeting will culminate in immeasurable blessing to the church at large.

Monmouth is an attractive middle west college town, where there will be little to detract from the spiritual richness of the meetings, thus making it an ideal place for such a convention.

One happy feature of the Monmouth Convention will be that it is a homecoming for many who have happy memories of fond school days there. To others it will be a great privilege and pleasure to make acquaintance with this much heard of city in the middle West.

Let us go to this convention with the fixed purpose of entering into its spirit, then we shall make the convention what is should be and in turn shall receive the greatest possible blessings for ourselves and our societies.

Sincerely yours,
MRS. JOHN T. MELOY

OUR CONVENTION CITY

For the third time in our history, the Annual Convention of the W. G. M. S. will be held in Monmouth, Illinois, June 18-22, 1926.

The former occasions were in 1887, with Mrs. Wm. H. McMillan as President and Mrs. E. S. Gordon, secretary and again in 1901 with Mrs. J. T. Logue, president and Mrs. Mary W. Porter, secretary.

Within a few days, the hosts of women from East and West will be assembling for the forty-third annual convention.

Monmouth has always been a stronghold of United Presbyterians. Today there are four congregations, the First Church, Rev J. R. Linsenmyer, pastor; the Second Church, Rev. A. A. Graham, pastor; the Ninth Avenue Church, Rev. R. W. Lindsay, pastor; the West End Church, Rev. S. M. McConnell, pastor, all of whom are our hosts and hostesses.

Monmouth College, many pictures of which appear in this issue of the Magazine will be, in a measure, the center of interest, as we shall be in its very atmosphere for five wonderful days.

Monmouth's homes and churches and college are all open to welcome and entertain the delegates, life members and visitors of the Women's General Missionary Society.

Mrs. J. Howard Maxwell

A Tribute from the Women's Board

Our dear friend and co-worker Mrs. J. Howard Maxwell was called home April fifteenth. While she had been in poor health for the past three years, and at many times her life was despaired of, yet her going came as a shock to her friends. Just a few weeks before her death her husband spent a week with her in Asheville, N. C., where she had gone for the winter. This was the first time in three years they had been alone without nurses, being in a hospital, or having others around. During this week they had little outings together every day. The picture he will always remember of her, is as she stood on the station platform, smiling, waving good bye, saying "I'll be home the first of May." A week later word came she was not so well, and her daughter Olive went to her. It was necessary to take her to the hospital where she could have immediate attention when those terrible attacks of fighting for breath came on. Tuesday afternoon she read a letter from "my Joe," (as she loved to call him) her son in Nasser, Sudan. Wednesday evening she said to her daughter. "Oh dearie, I am so tired, so weary," and before morning she had just slept away.

A cable was sent to her beloved Joe in far off Sudan, and he cabled in reply Deuteronomy, thirty-three and twenty-seven—"The eternal God is thy refuge and underneath are the everlasting arms."

Mrs. Maxwell had great joy in her own missionary work, but her greatest happiness came from the fact that her only son had answered the Lord's call to work in His vineyard overseas. How often we heard her say "I am proud to be a member of the Women's Board but more proud to be the mother of a missionary." She loved to talk about him and his work over there, of his wife and the little grand children, of his home coming and furlough, and the year of his love and sympathy while here. Then the test came when from a hospital bed she must bid good bye to these beloved children, as they left for the Sudan at the end of their furlough. She prayed that she might send him back with a smile on her lips, that the tears would be held back. The Lord gave her strength to smile and say good bye, and although she probably felt that it was the last time she would see her boy—her Joe— on earth, she was happy to send him back to the work they both loved, with her blessing.

The Women's Board held a memorial service at its regular meeting May the fourth. After a season of prayer each member gave a tribute of love and respect, telling of what this Christian life had meant to her personally. Even those members who were new on the Board, and had not had an opportunity to come in as close contact and fellowship as those who had known her during the ten years she had served as a member, were impressed by her life of faith and loving trust.

One of the writers of this article had probably known her longer and more intimately than any other member of the Board. The friendship formed more than thirty years ago had never been broken. Her life was one of ministry. She was given to hospitality. Her home was always open to all who came. Many nieces and nephews have found a home and a mother's love and counsel under her roof, and there learned what a Christian home should be.

We members of the Board have missed her cheery presence and wise counsel during these months, but as we met and saw her vacant chair, we

knew that while not with us in person, she was remembering us at that time. A letter written to the president of the Board shortly before her passing, said "I hope this reaches you before Board meeting, for I want you all to know that I am remembering you these days in prayer that wisdom may be given in the transaction of all His business—that no mistakes may be made." Thus she served to the last through the ministry of prayer.

In a letter to the Board her daughter wrote—"My one prayer is that God will guide and direct my every step in all ways so I may live more fully the way mother would have me do."

The inspiration of her life and the influence of her memory will continue to bear fruit in the vineyard of the Lord, for she being dead, yet speaketh.

Committee
MRS. WM. S. COOK
MRS. J. D. SANDS

"And his servants shall serve him: and they shall see his face."
—Revelation 22:3-4

NOTICE TO DELEGATES

Delegates to the W. G. M. S. Convention Monmouth, Ill. will be entertained in homes for lodging and breakfast. Visitors will be entertained in the Girl's Dormitory—McMichael Home for $10.00 during the Convention period.

Delegates wishing entertainment in McMichael Home may have it by paying $10.00. Delegates and visitors please send names to Mrs. R. M. Work, 925 East 1st Ave., Monmouth, Ill.

If any of the readers of the Women's Missionary Magazine have copies of McClures Magazine, January 1926, that they would be willing to donate for the cause of Prohibition in India, please send to 626 Baltimore Street, Waterloo, Iowa. The January number has an excellent article on "The Liquor Question" by S. S. McClure. A dozen or more copies could be used advantageously among some of India's prominent temperance leaders.

MARY J. CAMPBELL

MAGAZINE SHOWER

WILL THE DELEGATES TO THE W. G. M. S. CONVENTION PLEASE BEAR IN MIND THAT EACH ONE IS EXPECTED TO BRING AT LEAST FIVE NEW SUBSCRIPTIONS FOR THE MAGAZINE SHOWER, WHICH IS TO OCCUR MONDAY, JUNE 21, 2:15 P. M., AT MONMOUTH, ILLINOIS.

Thank-Offering Department.

EDITED BY MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

"Have you and I today
Stood silent as with Christ, apart from joy or fray
Of life, to see by faith His face;
To look, if but a moment, at its grace,
And grow, by brief companionship, more true,
More nerved to lead, to dare, to do
For Him at any cost? Have we today
Found time, in thought, our hand to lay
In His, and thus compare
His will with ours, and wear
The impress of His wish? Be sure
Such contact will endure
Throughout the day; will help us walk erect
Through storm and flood; detect
Within the hidden life, sin's dross, its stain;
Revive a thought of love for Him again;
Steady the steps which waver; help us see
The footpath meant for you and me."

—George Kingle

THANK-OFFERING MESSAGES

These may be used for roll call at the regular meeting of society or taken one each month as memory verse.

The silver is mine, and the gold is mine, saith the Lord of hosts. Haggai 2:8. They shall come into the Lord's treasury.—Joshua 6:19

Oh! The loads that we might lighten!
Oh! The lives that we might brighten!
Through Thank-Offerings freely given,
Day by day!

Only a gift! But the good it wrought
Could never by pen or tongue be taught;
For it ran through lives like a thread of gold,
And those lives bore fruit, one hundred fold.

Give daily unto your God in gratitude the best gifts you have and God's best gifts will come back to you.

Consecrated money is one of God's most powerful instruments in advancing His kingdom on earth. Have you consecrated yours?

Give for Jesus is looking constantly, tenderly down
To earth, and He sees
Those who give to please,
And their gifts He loves to crown.

It is not the gift we give,
Though the gift be ever so fair,
But the love the dear Lord looketh for,
Hidden with holy care,
In the heart of the gift so fair.

God is Himself a cheerful giver, hence He loves to see His own character mirrored in His followers. Are you a cheerful giver?

It is a great blessing, to have that love for God which makes the heart long to express itself in gifts that through them others may learn to love Him.

Give as you would if an angel
Awaited your gift at the door;
Give as you would if tomorrow
Found you where all giving is o'er;
Give as you would to the Master
If you met His searching look;
Give as you would of your substance
If His hand the offering took.

If you have no real love in your heart for giving to the cause of His kingdom, you may well ask, "Have I really given myself to Him?"

To you your gifts may seem very small.
Though you give the most you can;
But God accepts and uses these gifts
In carrying out His plan.

To live, to give, to pray,
God make us faithful every day.

THANK-OFFERING NIGHT AT MONMOUTH, ILLINOIS

This will be Saturday night June 19th, 1926. The service is one of worship, praise for His goodness to us during the year and prayer for His continued blessing through out the coming year.

Each presbyterial designates one of its delegates to act as Thank-Offering Bearer, presenting the amount of the presbyterial offering. These with a missionary from Egypt and India, representing the women in these fields who give thank-offerings, enter the church in a processional. One who attended for the first time the Thank-Offering night at Shadyside convention said, that to him, that part of the service alone was most impressive. To see women coming from every presbytery of our beloved church, representing women working for His kingdom, from the north, south, east and west with Egypt and India, inspired cheer, encouragement and thanksgiving.

At this service the new pageant THE GOSPEL TORCH will be presented for the first time by the Monmouth societies.

Your secretary fondly wishes each reader could be in this service and enter into its worship. We know this is impossible but we ask you to unite with us in definite prayer for His richest blessing upon the service, upon each worshipper and upon each person having a part in the service.

Just now mark your calendar Saturday June 19, 7:45 o'clock. Pray too, in your daily devotions for the convention and the annual Thank-Offering service of the W. G. M. S.

GRATITUDE

Blessings given ought always to have some return. It is better to be a diamond, lighted to shine, than a clod, warmed to be only a dull, dark clod. We all receive numberless favors, but we do not all alike make fitting return.

Krummacher has a pleasant little fable with a suggestion. When Zaccheus was old he still dwelt in Jericho, humble and pious before God and man. Every morning at sunrise he went out into the fields for a walk, and he always came back with a calm and happy mind to begin his day's work. His wife wondered where he went in his walks, but he never spoke to her of the matter. One morning she secretly followed him. He went straight to the tree from which he first saw the Lord. Hiding herself she watched him to see what he would do. He took a pitcher, and carrying water poured it about the tree's roots which were getting dry in the sultry climate. He pulled up some weeds here and there. He passed his hand fondly over the old trunk. Then he looked at the place among the branches where he had sat that day when he first saw Jesus.

After this he turned away, with a smile of gratitude went back to his home. His wife afterward referred to the matter and asked why he took such care of the old tree. His quiet answer was, "It was that tree which brought me to him whom my soul loveth."—J. R. Miller.

FOR THE THANK-OFFERING PART OF THE JUNE PROGRAM

The society secretary should plan for something helpful at each meeting of the society. The following questions will prove an interesting discussion. Many secretaries have asked that questions be suggested each month. In the List of Supplies will be found many leaflets helpful also.

He that giveth, let him do it with simplicity—he that showeth mercy, with cheerfulness.—Rom. 12:8.

1. How should we give our Thank-offering? Regularly or on impulse?
2. What spiritual blessing comes when giving a Thank-Offering?
3. How can we increase the Thank-Offering of our society?
4. Should the box be filled with the least coin made?
5. What kind of a gift did He give us?

"Let never day nor night unhallow'd pass,
But still remember what the Lord hath done."

Shakespeare

Life Members

TO JANUARY 1, 1926

749. Sulia Monroe, Delhi, New York.
750. Mary Tompson, Bovina Center, N. Y.
751. Mrs. Margaret Keddie, San Francisco, California. By the "Frances Gibson Circle."
752. Mrs. Mary Bradford, Chicago, Ill. By a friend.
753. Mrs. Wm. J. Moore, Emlenton, Pa. By her son, Clyde A. Moore.

BEGINNING APRIL 1, 1926 ENDING MAY 1, 1926

15. Mabel Estelle Hildebrand, Blairsville, Pa. By Winona Steele.
16. Cathrine Templeton McClure, Blairsville, Pa. By Jessie N. Steele.
17. Agnes Johnston, Alliance, Ohio. By her mother.
18. Mrs. James McFerrin, Grove City, Pa. By Scotch Hill W. M. S.
19. Mrs. G. W. McMillan, Wellsville, Ohio.
20. Amanda Cready, Wilkinsburg, Pa.

A MISSIONARY HONORED

Dr. Maria White, who has given forty years of service to India, has been meeting with the women of the Northwest. At the Presbyterial Convention held in April at Albany, Oregon, the young women presented Dr. White with a beautiful bouquet of flowers and one of the members recited a poem written for the occasion.

Dr. White sends this message not only to the women of the Northwest but to all the friends with whom she has met during the past few months.

She writes:

Dear Friends in every town and city and church and home where it has been my privilege to visit: Please accept my sincere thanks for your kindness and sympathy. I cannot write to each one personally, but I remember you daily at our Father's throne.

Lovingly, your missionary,
MARIA WHITE

Young Women's Department.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIM:—TO DO RIGHT—FOR DUTY'S SAKE;
MOTTO:—"NEVER MIND THE CHANCE THAT IS PAST
WATCH FOR THE NEXT OPPORTUNITY AND QUALIFY YOURSELF TO BE ABLE TO SIEZE IT."
YOUNG WOMEN'S SPECIAL WORK FOR 1925—1926

Support of Pasrur, India, Girls Boarding School, $4,350. Salaries—Home: Matron of Dormitory, Frenchburg, Kentucky. Superintendent of Jubilee Hospital, Miss Eva Johnson, R. N., Henderson, N. C. City Missionary, Miss Laura Sawhill, Spokane, Washington, $2,680. Salary—Foreign (new); Mrs. Ruth Lobaugh Walker, Gore, Abyssinia, $800.00. Total askings $7.830.

Each Society is asked to contribute at the rate of $1.00 per member.

NEW YOUNG WOMEN'S SOCIETIES

As was supposed, quite a number of new societies had been formed but had not been reported for publication. Brief mention will be made. Space will not permit full information as sixteen societies are here reported.

Caledonia Presbyterial, Caledonia Guild, 20 members.

Cedar Rapids Presbyterial, Clarion Golden Girls, 8 members.

Chicago Presbyterial, 2nd Chicago United Daughters Mission Circle, 12 members.

Cleveland Presbyterial, Lakewood Y. W. M. S., 14 members.

Garnett Presbyterial, Americus Y. W. M. S., 10 members.

Kansas City Presbyterial, Pittsburgh Girls Mission Circle, 14 members.

Keokuk Presbyterial, 1st Washington Margaret Owen Mission Circle, 15 members. Second Washington King's Daughters, 6 members.

Los Angeles Presbyterial, Santa Ana Kings Daughters, 11 members.

Muskingum Presbyterial, New Concord Wahib Circle, 40 members.

Oklahoma Presbyterial, Oklahoma City Queen Esther Circle, 15 members.

Philadelphia Presbyterial, Dales Memorial Y. W. M. S. 13 members.

Rock Island Presbyterial, Little York Mission Circle, 12 members.

Spokane Presbyterial, 3rd Spokane King's Messengers, 11 members.

Westmoreland Presbyterial, Pitcairn Rhetta Mehaffie Society, 25 members.

Xenia Presbyterial, 1st Xenia Agnes Ballantyne Circle, 20 members.

YOUNG WOMEN'S SPECIAL FUND

The best yet! Are you not delighted? Read the Young Women's report in the July Magazine and see what new work has been taken by the young women through this fund. It may be amiss to tell you before the convention the amount of money raised. Read the July Magazine and see how we are growing in several ways. You may be at the Monmouth Convention. We hope so. Be sure to read the convention number of the Magazine!

THE PENNANT AGAIN

It may be that your society has not informed itself concerning the Young Women's pennant to be presented to that presbyterial winning certain points. There were reported in the January, February and March numbers of the Womens Missionary Magazine, Young Women's Department.

A few more than nineteen hundred readers of the Magazine were reported by societies. In answer to the question of readers, many societies said "None," others said nothing at all. It is altogether possible that many young women are wholly unaware that such a plan is in progress. It is also true that some societies will

prefer to make no effort to help their presbyterial because they do not *care* to work along such a line. Will you not lay aside your preferences and join heartily in the race? It will help your society. It will help you. It will help your presbyterial. It will help Young Women's Work in general. Let us all "play ball!"

OUR IDEA OF VALUES—WHENCE COMES IT?

How do we learn to call one thing important and another negligible? Why such a variety of opinion as to right and wrong? There must be a starting point from which ideas merge. So far as the individual is concerned and for practical purposes we shall name the home as the place where our ideas of values is first fixed. It must be true then that there are *homes and homes* for one family of children may have an almost opposite idea of what is right and what is wrong from another family in the same neighborhood. We must also realize that there are exceptions to all rules and in the best regulated families sometimes there is one member whose ideas vary much from those of the other members.

A certain home decides on its standards. The parents are the head of the home. They are insistent on respectful obedience, truthfulness and faithfulness. They regard the rights of neighbors. They keep the laws of the community and of the land and, of course, of God. They uphold the work of the school where possible. The Sabbath is a holy day and is thus used. No "weather Christians" are they and they teach their children by example as well as by precept. The family pew is one hundred per cent filled. The minister is respected and held in reverence. The best in literature and entertainment is put before the family, hence no taste is created for the impure. Only refined people come into the home. Is it strange that the children choose their friends from among the upright?

In such a home it is not the lash that drives but consistency and love that draw. Of course due punishment follows infraction of law. Later life reflects in its ideas the kind of home in which it spent its early years.

As you meditate on these thoughts you will discover no jar. Everything keeps its proper place hence there is balance. Notice the next illustration and see why there is discord.

In this home father and mother belong to the church. Oh, yes! That is, their names are are on the roll, but they speak lightly of holy things and holy offices. While they are of the educated class yet they seem to put the stress of life on the material side. Lacking in spirituality, they naturally care little about that side of life. Truth to them is not sacred. Their habits of life are worldly. They companion with the vain and foolish. True, they clothe their children, provide food and money for them and probably see to their education, but they live only for the present.

The Sabbath is their supreme test. They lie abed far into the Sabbath because they are so weary from six day's hard work! Later they prepare and eat a big dinner then go riding or visiting or loll at home over the Sunday paper. Sometimes they may go to church if conditions are right. So often it seems that the weather is inclement. It is wet perhaps, *too wet* to go to church, but the next morning by 8 o'clock or before, the breadwinner is off to town although it is raining harder and blowing more than on Sabbath. The afternoon may see the mother trudging through the rain to seek a bargain or attend a social gathering.

No public school lessons must be missed and lessons must be prepared, but the children may be kept home Sabbath from Bible school that they may report by 9 o'clock Monday

morning to their respective classes. The parents are not sure the children miss much anyway by being absent from Sabbath school and they couldn't tell you what lessons are being studied!

Now, please decide *where* children and young people get their foundation idea of values. It is strange indeed if they do not follow in their parents' footsteps—and most of them do to a great extent. How valuable is a God-like home! It's price is far above rubies.

Why speak of such a subject in a missionary magazine? For the reason that many, many societies consider *one of their greatest needs* is *interest* in the great work intrusted to the young women of the church. The implication seems to be that strength and energy are spent somewhere, but somehow these young women do not see anything vitally important in a missionary society. Have they never been trained to put first things first? Did their mother never give an example of interest in such work? There surely must be a real reason for this widespread lack of interest. Those who are now starting little feet out on life's varied pathway may point them to the best in life. Happy is that person who can say "My home was ideal. My parents were faithful leaders." And like Lincoln they may say that what they are they owe to Godly parentage.

What value do you place on the work of the Kingdom? Your attitude will speak for itself. No words are necessary.

OUR CHURCH NEWS STAND

Characters—News dealer, girl wearing ordinary costume. Customer, girl wearing street costume. Eight assistants to News Dealer, boys or girls. May have hat or costume made for covers of magazines each represents, if desired.

Scene—Stacks of periodicals containing the designated kind and number in each division, piled on long narrow table placed in center front of room or platform.

Note—You may use names of towns more suitable to your locality than those appearing in the play.

(Playlet opens with News. Dealer standing back of table inspecting papers. Strange Customer strolls in. As he makes particular remark about each division of papers the assistant pops up suddenly from behind his paper and answers, then stands in view until end.)

CUSTOMER—You have a very attractive display of papers and magazines for such a small town. The people must be great readers. I am glad to be able to buy where only good periodicals are for sale.

NEWS DEALER—You may look over my stock but I cannot allow you to take any away for all these belong to my private customers.

CUSTOMER—None for sale! How strange! I should think all the residents of your town would not purchase so much reading material in many months. Are some of your customers from other towns?

NEWS DEALER—My customers are the members of the United Presbyterian Church of this town and you see before you their reading material for just one month. Of course extra supplies are purchased elsewhere sometimes, and many families exchange magazines with neighbors, but these supplies are subscribed for and delivered every month. I employ a number of assistants to distribute them.

CUSTOMER—What stacks of newspapers!

NEWS BOY—See how many papers I must deliver? Six dailies! Three from Wheeling, two from Pittsburg, and one from Washington. Almost every family in our church takes a daily and some of them take two or three. Then I deliver the weekly Claysville paper too. Half of our people take that. I'm glad there's

one day of rest in the week. We do like to keep up with the times and it costs us $420.00 a year for newspapers alone. Right here are $35.00 worth and this is just for one month.

CUSTOMER—I never before realized how many daily papers are read and their cost. (Looking at next division). This is a large stack of magazines. What are they?

FAMILY MAGAZINE GIRL—These are our family magazines and all members of the family read most of them. I have fifteen periodicals here. Different families take different ones but I find that *The Pathfinder* and *American* are favorites, though the *Literary Digest* and and *Youth's Companion* are quite popular. Half of these are weeklies, the rest monthlies. As you said our people like good magazines and they are willing to pay the price. My month's supplies here are worth $15.00.

CUSTOMER—You may well take pride in your wares. And what comes next on this stand?

WOMAN'S MAGAZINE GIRL—I am in charge of the women's magazines. You can see that our women are great readers. Of course they read the dailies, the current events and other family periodicals but they do like the stories and styles, the patterns and recipes, the club and home items in the magazines especially gotten up for women. You will find a dozen different ones in my department, and can see that the *Ladies Home Journal* and *The Farmer's Wife* are in greatest demand, closely followed by *Good Housekeeping*, *McCall's* and *Woman's Home Companion*. All of this good reading our women get for only $5.00 per month.

CUSTOMER—No wonder American women are so well educated! And what have we here?

FARM BOY—My people are farmers. Nearly all the members of this church now live on, or were reared on farms, and they enjoy farm papers. There are so many good farm periodicals and they are so inexpensive that some families take three or four different ones. To be sure farmers take dailies and all sorts of magazines besides. More of us take the *National Stockman and Farmer* than any other one, but the *Farm Journal* and *Country Gentleman* are read by many. Some of these are weekly. We get all these for just $3.25 a month. Think of that!

CUSTOMER—That *is* food for thought. I am sufficiently familiar with farm papers to know that they do contain most interesting and helpful material. What somes next?

MISCELLANEOUS AND VOCATIONAL GIRL—In my collection there are very few duplicates. In many families there are some magazines that are hard to classify, so I am in charge of the miscellaneous group. Look them over. You may find them interesting. As the number is small, I also have the vocational group. Here, too, there are few duplicates, though several teachers take the same kind. Not more than $2.00 a month is spent in my department but it is interesting to learn people's tastes in this way.

CUSTOMER—There are quality and variety, if not quantity, in your department. Ah, here is something different!

LITTLE GIRL—Here are some papers for children. We get one of these every time we go to Sabbath School. And here are some pretty magazines too.

NEWS DEALER—Our people pay less than a dollar a month for juvenile literature. Of course their contributions in Sabbath School are used in part to pay for the *Olive Plants* distributed to the little tots, and for the *Christian Union Herald* and the *Youth's Evangelist* distributed to all others attending Sabbath School. Yet we think of our contributions as

funds for carrying on Christian education elsewhere, rather than as payments for Christian literature for our own homes.

CUSTOMER—Your Sabbath School provides well for its members. Perhaps the children like books better than periodicals at home. Why here is something new to me.

MISSIONARY MAGAZINE GIRL—Well, this (holding out a copy) is the Women's Missionary Magazine. I suppose you are not a United Presbyterian if you have never seen one. It is the biggest and best missionary magazine to be found anywhere for the price of $1.00. That is partly because the contents are furnished by people more interested in writing for missions than for money. This magazine is just full of missions. There isn't much room for advertisements. You see I have quite a pile of them too. There are sixty families in our church and twenty-one of them take this paper. And here is our Junior Missionary Magazine. Three families take it for their children. It is fine and costs only twenty-five cents a year. Our congregation spends $1.81 a month for our church missionary magazines.

CUSTOMER—Well, this is most interesting. I should like to buy a copy and read it but I understand that you cannot sell me a copy.

MISSIONARY MAGAZINE GIRL—I can't sell any of these, but—why one copy belongs to me, I'll loan it to you, but be sure to return it for I keep all my copies. Quite often I get out old ones to look up something special. I wish I could devise some way at home to keep them in a small space and still have every number on top.

CUSTOMER—Let's fix it this way. Here's a dollar for my subscription. Allow me to become an associate member, as I don't belong to your church—you see I am a member elsewhere or I'd be tempted to join with you fine people.

MISSIONARY MAGAZINE GIRL—Well, I don't know about that. We do not have associate members in our Church, but you may be a Magazine subscriber anyway. I'm so anxious to put through our slogan, "A Missionary Magazine in every United Presbyterian family." I'm always trying to increase the circulation. I pay lots of renewals when subscriptions expire just to keep folks from missing any copies. *Some* of them pay me promptly.

CUSTOMER—I think it would be fine for me to have your good magazine. Please take my subscription. I'm sure I shall enjoy it very much. Just one more stack of magazines? What is the last I wonder?

OUR CHURCH PAPER GIRL—It is second to none, our own Church paper, *The United Presbyterian.* It is owned and managed by our Church. It contains much good reading and keeps us in touch with all our church work, missions included and besides gives us a view into other churches and their work. Our Church gives more per capita for religious purposes than any other Protestant church in America. Perhaps no other church so thoroughly believes in educating her people along religious lines and in denominational matters, nor has so well succeeded in such education. Surely this has something to do with the giving. Like the NEWS BOY I cannot say that nearly every family in this church takes a paper from my department, but I *can* say that nearly half our families take The *United Presbyterian,* and that as a congregation we spend $5.25 per month for this paper. Some day perhaps the daily paper will be smaller and cost less. Then we shall have more time and money for other papers, perhaps learn as much about the world in general, and more about our own denomination in particular.

CUSTOMER—You make me, a church member, think about this

more seriously than I ever did before. I realize that every Christian should have his church paper as well as his newspaper, his general and cultural magazines, his farm or other business papers. As soon as I get home I am going to subscribe for *my* church paper. (Speaking to News Dealer). I am indeed grateful that I happened into your unusual news stand today. Your assistants have given me such information as I could not have obtained in any magazine I might have purchased.

NEWS DEALER—We feel proud of our reading material. When you consider that our congregation, people of but moderate means spend over $800.00 a year for periodicals, or $75.00 per month—exclusive of extras bought elsewhere—you may be sure that we are well informed. For all kinds of religious periodicals our congregation spends about $85.-00 a year, or $7.00 per month, each family spending on the average twelve cents monthly. That is good but we hope to make it better.

CUSTOMER—Well, I'm going to investigate *my* own family reading material and spend at least a tithe of my periodical money in church and missionary periodicals — I'll count this missionary subscription from your news stand a special thank-offering in addition to my tithe. Good bye to you one and all.
—*Furnished by Mrs. J. C. Lewis, West Alexander, Pa.*

APPENDIX

Number of periodicals for "Our Church News Stand"

1836 Newspapers—1716 daily plus 120 weekly.
144 Farm Periodicals.
206 Family Periodicals.
62 Women's Magazines.
21 Miscellaneous and Vocational. Juvenile—100 Olive Plants. Nearly 200 copies of Christian Union Herald and Youth's Evangelist.
21 Women's Missionary Magazine.
112 The United Presbyterian.

Note—This was the list used by those giving the initial presentation of "Our Church News Stand." Perhaps you would prefer to canvass your congregation to know just what your people are receiving in the newspaper line. Then you may have a large congregation. The one giving this list is only medium in size. The figures as to the cost of papers will vary according to subscriptions taken, of course.
—Editor

Methods

New programs find their way to the desk. How much they are appreciated! Opportunity is thus afforded to broadcast a special point from each one.

In looking over the annual reports, societies were lamenting the lack of interest in the program, the Magazine and in mission work in general. If the young women *cannot find time* to read the interesting pages of the Magazine as individuals, why not try the plan of the Parnassus, Pa. Y. W. M. S. and have a Magazine review in the monthly program hour. Indeed, you *might well devote ten minutes at every meeting to call attention to some of the high lights to be found in the Magazine just received.* You do not need to tell *all* the good things, but just one or two and *hint* at others. Curiosity will do the rest. This society has a fine motto; "Pray—Watch—Give." If you wish to ask any question, write Miss Margaret B. Swank, 301 Walnut St., New Kensington, Pa.

The Y. W. M. S. of Central Church, Omaha, Nebraska, meets to dine,

then adjourns to the program hour. Unique place cards are often used; e. g., as the study being used is that of the world religions, their effect on their devotees and the contrast to Christianity the favors are related to some thought in the lesson. Once it was a cut-out representing a heathen place of worship. On the face was pasted a holy man. On the back a question and answer relating to the need were found. At another time, a short piece of ribbon with Chinese characters (presumably Chinese) was the emblem. Again it was a menu card, this for the first lesson, or "Merry Go Round the World." There were "African" Cannibal Loaf, "Irish" potatoes, "Mexican" salad. Next, Fruit of the Bread Tree "Pacific Islands" and last "Brazilian" coffee, "Japanese" Rice Kapogo. *Sounds* good does it not?

This society plans a particular *service* for each meeting, in assignment at least. Perhaps it may be done at home sometimes. It is to write letters to missionaries, to bring books, used or new, to "shower" a school in Egypt or the missionaries or to make Christmas gifts for the Sudan, to dress dolls for some field, to fill a barrel for a mountain school, to cut and sew rags for rugs for new hospitals and so on. If you wish to know more of the doings of this society, write Miss Elizabeth Patton, 3821 Cuming St., Omaha, Nebraska.

Second Wilkinsburg Y. W. M. S. has a very tasty program. Aside from the regular pages, it has one devoted to the object of the Young Women's Missionary Society, *why* the *offerings, where they go.* It gives detailed information regarding our Young Women's Special work. All the pledges of the society are there in black and white. We would commend this or a similar plan to all societies. Miss Anna M. Ralston, 612 Kelly Ave., Wilkinsburg, will no doubt be glad to answer you if you have a question to ask.

The Mt. Lebanon, Pittsburgh, W. M. S. presents a page just before the opening page of the program which is most useful. Among the items found there are the time of meeting of society, the prayer circle, time and place, the time of meeting of presbyterial, the names of delegates to the presbyterial. The program promises to give much of interest in address, playlet, Junior Night, and so forth. One of the quotations may well be pondered by every Christian woman, young woman and girl.

"Over and over the cry is heard,
Come and bring us the saving Word!
Over and over the message rings
From the loving lips of the King of Kings,
Go and tell them, 'tis my command,
Go and tell them in every land!
And while one soul of the sons of men
Waits for the Word from the lips or pen,
We who have heard it must tell it again."

If you wish to know more of the features of this program, write Mrs. Harriet Scott Boobyer, 1470 Alabama Ave., Dormont, Pa. South Hills Branch.

Here is a plan for getting acquainted with the Bible and of interesting a great number of people in really knowing more of God's word. This society has enjoyed it as you can tell by reading the following:—

The Cabin Hill Congregation, De Lancey, N. Y., began the consecutive study of the Bible in the summer of 1921, and completed it in April 1926.

The study was under the Women's Missionary Society. A specified number of books from the Old and New Testaments were given to be read, then there was a "quiz" at the close.

When we began it, the women challenged the men to a Bible Reading Contest, and the women won. The men asked to have another contest and to have men and women on both sides. Two captains were

named and they chose the members of the congregation and Sabbath School on the different sides.

Nearly all the members took some part in the reading, but a few did not take any part in the "quiz" at the close.

A committee prepared a list of questions on the books read, which were given out to be studied, for the quiz.

Sometimes memory work was given in addition to the reading. Once it was in the metrical version of the Psalms. Another time it was the one hundred and nineteenth Psalm, and we were asked to see how many parts of it we could learn. Six people committed the entire Psalm.

We enjoyed our contests very much. There was good-natured rivalry between the two sides to see which side would come out ahead.

Mrs. E. E. Cleland, Delancey, New York.

The Second Cleveland Y. W. M. S. has been busy the past year. The report came to the presbyterial secretary and she passed it on. Parts of it are being given to you that you may find at least one secret of a happy society.

"Taking the year as a whole we feel that we have really and truly accomplished something worth while. In order to do this, as you know, there must be complete co-operation, and I can truly say that everyone of the girls has been ready and willing at all times to do whatever fell to her lot.

Four members were married last year, and we gave each one a shower after the meeting was over. We wished to keep up the interest so in October started having supper meetings, and you can imagine the interest that was shown. Of course the girls did the cooking and planning, and we did not know what was to be served until we sat down to the table. We tried to have the cost of the meals not exceed 35c or 40c. After the supper we had our business session, and were able to close the meetings by 9 o'clock, which seemed to be pleasing to every one.

We made a contribution to Frenchburg Mission of two sheets and twelve linen towels. Then in May we assisted with the Mother and Daughter Banquet, the profits of which went toward our Life Membership Fund. We might say right here, that this is the first Life Member we have had so far, but we hope not the last.

We sent about one thousand post card size quilt blocks to Rev. W. Matthews, Simnasho, Oregon, for use in the Indian Mission work.

We contributed about four baskets of food to the City Mission at Christmas time.

We hemmed three dozen hand towels, and made two dozen hot water bag covers for Columbia Hospital. I suppose this will not be counted in the annual report; however, we enjoyed doing it, and are not looking for "praise."

We put on the play, 'The Pill Bottle,' at the Church, and then repeated it for the old folks at the city farm in Warrensville, where is was enjoyed immensely.

We are now working on 'The Tom Thumb Wedding' which we will present on April 8. So you see we are trying to keep as busy as bees."

Would you like to help some society to know what it might do by telling some of the good things your society has done? Contributions gladly received.

WATCH FOR THE REPORT OF THE WOMEN'S MISSIONARY MAGAZINE IN THE JULY NUMBER. NOTICE PARTICULARLY HOW THE MRS. GEORGE MOORE MEMORIAL FUND HAS GROWN.

Home Missions

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

"But two reports for the past month, have been received, those of Mrs. Maude Morrison, Hickory, Pa. and Miss Elizabeth McMillan, Canon City, Colo.

Mrs. Morrison reports one addition to the church during the month, from the Sabbath School. The Women's class is to have charge of the program on Mother's Day. The Young People's service Sabbath evenings are well attended.

Miss McMillan reports eighteen new members enrolled in the Sabbath School during the month. There has been a gradual growth in every department. The Lord's Supper was observed Easter Sabbath, with the largest audience and number of communicants present, for a number of years. Three new members were received on profession and baptism. The Y. P. C. U. and mid week prayer meetings are interesting and helpful. Each one present takes some part outside of the song service. At the last Junior meeting fourteen little voices were heard in prayer for "the missionary in Colorado Presbytery." They are also praying for the W. G. M. S. and the Women's Board.

The missionary made 160 calls during the month. During many of these calls the word of God was read, and prayer offered.

Frenchburg. Everybody busy getting ready for the closing of school with all the activities usual on such occasions. In addition to the "usual" will be the dedication of the new Hospital and the Olive Hunting Memorial Shop.

Dr. Esther Mitchell is enjoying her new Ford runabout, presented by Philadelphia Presbyterial. Dr. Mitchell is supported by this presbyterial. This is the second car presented to a home missionary. Chartiers Presbyterial, a few years ago, presented its missionary, Miss Romain Russell of Hickory, Pa., a Ford. Rev. H. Ray Shear will represent the work for The Mountain People at the Monmouth Convention.

Ezel—Mrs. Brittain, Miss Ruth Bemis and Mable Jones have all been ill for several weeks. Our nurse from Frenchburg, Miss Myra Lawton, was loaned from the hospital to take care of them. Local teachers were secured to take charge of the school rooms during their illness. Miss Jones did not feel able to finish the term and has sent her resignation. The Board is sorry to lose Miss Jones from our workers. She has been with us since the opening of the work in that place and does not expect to return next year.

Mrs. J. C. Alter, our pioneer missionary at Ezel, is still caring for her daughter in Mt. Hermon, Cal. We are glad to report that her daughter's health is very much improved. A piano for the school has been purchased, and is now on its way. The funds for its purchase were secured by Mrs. Alter, from friends. So far as we know this will be the first piano in this section.

Our architect, Mr. J. L. Beatty, of Pittsburgh, has prepared plans and specifications for the new school building. These have been approved by the Board, and bids are now being taken. We hope the building will be completed in time for the opening of school in September.

The newest Presbyterial Bulletin comes from one of the oldest presbyteries—Xenia. Mrs. E. D. McKune, of Springfield, Ohio, the Presbyterial President has sent out a stirring little messenger to the societies. In addition to important announcements, each Presbyterial officer sends a message to the women of the churches.

Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

April is a month of arrivals. In order to serve five and one-half years in any country, when our parties sail in August and September they must return of course in March or April. Some of the workers in Egypt return later on account of waiting until school closes. We are glad to report, however, that the following named young ladies have returned to the home land, all reporting pleasant voyages and all in good health and some better than when they started. From India, the Misses Helen Artman, Minnie Beatty, Kathryn Beattie, Edna Broyles, Vida Graham, Mary F. Lincoln and Hannah Beale. Miss Beale came home a little earlier than regular furlough on account of ill health. You will be glad to know that she is greatly improved and a letter from Miss Lincoln, who is a graduate nurse and who accompanied Miss Beale on her journey, says that the pain around her heart has entirely disappeared and that she is in much better health than when she left India. Miss Artman and Miss Beatty both reported in Pittsburgh. We are glad to note that those whom we saw looked better than when they left almost six years ago for India.

Miss Dora Whitely has had a rather serious time for three months. She spent four or five weeks in Clifton Springs Sanitarium, Clifton Springs, New York and has been two months in Columbia Hospital. On April twenty-sixth she had quite a serious surgical operation but at date, April thirtieth, she is making a fine recovery. Many prayers are being offered on her behalf and we believe the Lord is answering according to our asking and we confidently expect her to be in good, normal condition before sailing time.

Miss Lucia Dwight has been discharged from Columbia Hospital as cured and has gone to her home in St. Joseph, Missouri. The doctors would not consent to her taking up the deputational work at all this year.

Dr. Carrie Buchanan is still in Baltimore. The treatments are not so frequent or severe as they had been.

A letter from Miss Ruth Work, just received, states that the operation on her foot seems to be quite successful, but she is not allowed to use it at all. She is still in her sister's home in Manchester, England.

Miss Ruth Beatty has made arrangements to return in the very near future to work as a graduate nurse in the George Memorial Hospital, Addis Ababa, Abyssinia.

Three new lady missionaries for Egypt have been elected, and the papers of two others will probably be acted upon before this Magazine reaches its readers. A full report will be sent to the General Assembly and to the National Convention of the W. G. M. S. in Monmouth.

Here follows a list of donations received during the year for the George Memorial Hospital in Addis Ababa, Abyssinia, and the Mary Clokey Porter Girls' Boarding School, Tanta, Egypt.

ARTICLES SENT TO THE GEORGE MEMORIAL HOSPITAL, ADDIS ABABA, ABYSSINIA

1 U. P. Board of Publication, Pittsburgh, Pa.—
50 Evangelistic Songs No. 2 $ 11.52

ALBANY PRESBYTERIAL

1 Sent through Mrs. T. Cuthill Calderwood, Johnstown, N. Y.
12 tray cloths
8 pillow slips
6 sheets 12.25

ALLEGHENY PRESBYTERIAL

1 Sent by the Kennedys, Mr. and and Mrs. Francis, Miss Mc-

Whirter, Miss Saidig, Mrs. R. R. Miller and Sabbath School Class—
12 bath towels
16 wash cloths
10 cakes soap
3 pkgs. soap chips
21 handkerchiefs
7 pairs garters
10 balls darning cotton
17 dolls
1 rubber ball
24 spools thread
2 thimbles
25 sewing machine needles
3 pkgs, needles
2 pkgs. pins
5 cards safety pins
3 cards safety snaps
2 cards of buttons
1 box of hairpins
3½ pounds writing paper
3 picture books
1 toy automobile
1 toy iron
1 tube library paste
1 roll tissue paper
2 balls cord
1 roll wax paper
4 balloons
Bundle old postal cards
Wool dress goods
2 dress patterns
12 hair nets
6 men's handkerchiefs
Odd pieces of ribbon
12 Christmas stockings
12 Cornucopia
1 white sweater
7 pairs stockings
2 copies Rand McNally Atlas
3 small tubes Colgates cream
Tissue paper
1 Typewriter Ribbon
2 flashlight batteries
1 fruit cake
18½ pounds of candy
1 box toilet powder
5 boxes toilet preparations
1 lady's collar and cuff set
2 tooth paste
1 toy Christmas tree

2 King's Daughters Missionary Society, Aspinwall, U. P. Church
6 dozen napkins
6 dozen tray cloths,
17 dolls
2 dozen envelopes containing sheet and pillow menagerie valentines and picture cards 25.00

BEAVER VALLEY PRESBYTERIAL

1 King's Daughters, Mahoning U. P. Church, Lowellville, Ohio—
12 towels .....

2 U. P. Church, New Castle, Pa—
10 sheets
16 pillow slips
24 linen towels 25.00

BOSTON PRESBYTERIAL

1 W. M. S. First Church Providence, R. I.—
15 pillow cases
18 towels 10.65

2 W. M. S., Second Church, Providence, R. I.—
4 sheets
27 pillow cases
38 towels
33 dolls
217 cards .....

3 W. M. S., U. P. Church, Boston, Mass.—
12 sheets
12 pillow cases
36 bath towels .....

BUTLER PRESBYTERIAL

1 Women's Missionary Society of Eau Claire, Pa.—
1 new cotton quilt
2 pairs new cotton blankets 13.00

CALEDONIA PRESBYTERIAL

1 Dorcas Circle, U. P. Church, Rochester, N. Y.—
1308 tonsil sponges
173 medium sized sponges
298 sponges with tape
78 sponges with tape
199 rolled gauze
Several baby mouth swabs
434 abdominal dressings
52 cord dressings

138 perineal dressings
30 one yard packing 2 inch
59 one yard packing 1 inch
26 one yard packing ½ in.
2 bath towels 26.85

2 McClellan Class, U. P. Church, Rochester, N. Y.—
5 dozen towels
1 dozen dresser scarfs
2 tray cloths 20.00

3 Y. W. M. S. and the Smith Class, U. P. Church, Rochester, N. Y.
86 towels 21.50

CHARTIERS PRESBYTERIAL

1 Flora Jameson Mission Circle, Midway, Pa.—
15 tray cloths
13 wash rags
29 towels
Toys 23.40

DETROIT PRESBYTERIAL

1 Military Ave., W. M. S., Detroit, Michigan—
2 table cloths
27 tray cloths
5 sheets
6 napkins
7 pairs small pillow cases
14 pairs large pillow cases 46.00

2 Detroit U. P. Church
1 case sheets and towels 30.00

GARNETT PRESBYTERIAL

1 Ottawa Juniors, through Mrs. L. P. Gentry, Ottawa, Kansas—
24 small dressed dolls .....

SOUTHERN ILLINOIS PRESBYTERIAL

1 Women's League, Gibson Heights U. P. Church, St. Louis, Missouri—
Sheets, pillowcases, etc. .....

INDIANA PRESBYTERIAL

1 Y. W. M. S., Princeton, Indiana
17 dolls 15.00

KISKIMINETAS PRESBYTERIAL

1 By the Presbyterial—
47 sheets
6 blankets
6 spreads
203 bath towels
114 pillow cases
14 wash cloths
12 sheets
18 pillow cases
7 towels 192.25

MONONGAHELA PRESBYTERIAL

1 First U. P. Church, Wilkinsburg, Pa.—
1075 gauze compresses
130 large gauze and cotton pads
30 small gauze and cotton pads
Cotton Padding
5 four in. gauze bandages
5 three in. gauze bandages
5 many tailed muslin bdgs.
31 two in. muslin bandages
34 three in. muslin bdgs.
19 four in. muslin bandages 31.24

FIRST OHIO PRESBYTERIAL

1 Seaman Juniors, Seaman, Ohio
4 scrap books .....

SAN FRANCISCO PRESBYTERIAL

1 W. M. S. and C. E. Societies, Fowler, California—
1 roll gauze—25 yds.
Sheets
Pillow slips
Bath towels
Wash cloths
Bandage rolls
Dressings—20—3"x4"
2 dolls with extra clothes,
Puzzles
Postcards with covered back
Picture books
Toys .....

WESTMORELAND PRESBYTERIAL

1 Willing Workers Class of 1st U. P. Church, McKeesport, Pa.
1½ dozen bath towels
3 dozen crepe paper dolls 15.00

2 W. M. S., First U. P. Church, McKeesport, Pa.—
1 dozen sheets 72x90
3 dozen pillow cases 42x36 .... 24.80

CASH DONATIONS TO GEORGE MEMORIAL HOSPITAL, ADDIS ABABA, ABYSSINIA

From April 15, 1925—April 15, 1926

INDIVIDUALS	
David M. Stewart	$ 25.00
Mrs. A. M. Pardee, endowment of room in memory of her father, John Paton Stevenson	200.00
Alice F. Warden	100.00
Elizabeth M. Warden	100.00
"A Friend"	329.40
Mary J. Inches, for children's ward	35.00
Mrs. G. H. Gilmore, upkeep of bed, in memory of Helen	30.00
"A Friend"	101.00
"A Friend"	300.00
SABBATH SCHOOLS	
Bloomington, Indiana S. S.	10.00
Y. P. C. U.	
National Y. P. C. U.	80.00
PRESBYTERIALS	
Allegheny	
Presbyterial	5.00
First Church W. F. S.—Room in memory of Miss Melinda Pressley	500.00
Beaver Valley	
Presbyterial	662.00
C. W. Klien, Beaver Falls, Pa., in memory of his wife, Margaret Klien	100.00
Boston	
Presbyterial	250.00
Caledonia	
Presbyterial	1.00
First Church, Buffalo, Jr. M. S.	10.00
Chartiers	
North Buffalo W. M. S.	100.00
Cleveland	
Presbyterial	55.00
Conemaugh	
Presbyterial	6.00
Delaware	
Presbyterial	20.00
Detroit	
Presbyterial	50.00
Frankfort	
Ohio congregation—Mrs. John Green	200.00
Frankfort and King Cr. W. M. S.	10.00
Presbyterial	16.00
Hudson	
Presbyterial	10.00
Indiana	
Bloomington Church Birthday Offering	10.00
Monongahela	
Presbyterial	117.00
W. M. S., Mt. Lebanon	200.00
Puget Sound	
Presbyterial, for supplies	5.00
San Francisco	
Presbyterial	35.00
Sidney	
Ladies Aid, Sidney, Ohio	100.00
Steubenville	
Salineville W. M. S.—Bed in name of Margaret Thompson Sawvel	100.00
Presbyterial	23.53
Xenia	
Presbyterial	346.00
W. M. S., First Columbus	10.00
LEGACIES	
Heslep Bequest—Room in Memory of Ellen Heslep	1,500.00
Total Cash Contributions	$5,751.93

ARTICLES SENT TO MARY CLOKEY PORTER GIRLS' BOARDING SCHOOL, TANTA, EGYPT

ALLEGHENY PRESBYTERIAL

1. 9 rag rugs, 2½ yards long. By Ladies Aid Society, First U. P. Church, N. S. Pittsburgh, Pa.

BOSTON PRESBYTERIAL

2. 1 rag rug. By W. M. S., First Providence, Rhode Island.

CEDAR RAPIDS PRESBYTERIAL

3. 9 rag rugs 36"72", value, $22.00. By W. M. S. and King's Daughters Society of the Grand Ave., Church, Cedar Rapids, Iowa.

CHICAGO PRESBYTERIAL

4. 4 rag rugs, 36"x60". By Missionary Society, Wheatland Congregation, Plainfield, Illinois.

KEOKUK PRESBYTERIAL

5. By Young Ladies Missionary Society, First Church, Washington, Iowa.

MONONGAHELA PRESBYTERIAL

6. 2 rag rugs, 1¾ yards long, By Crafton Heights W. M. S.

ROCK ISLAND PRESBYTERIAL

7. 6 rag rugs. By Missionary Society, Sunbeam Congregation, Aledo, Illinois.

SOUTHERN ILLINOIS PRESBYTERIAL

8. Number of rag rugs. By W. M. S. of Oakdale, Illinois U. P. Church.

Will you pray that every woman in our church may have a great increase in her faith and that the Spirit of God may give divine wisdom to everyone who has any responsibility whatever in the work of our church. Without faith and without divine wisdom we will be unable to cope with the many important and perplexing problems that come before us from time to time.

Pray that the New World Movement pledges may all be met in the Lord's good time.

Pray that the Holy Spirit in power may be present at the meetings of the General Assembly and the Convention of the W. G. M. S. in Monmouth, and that the delegates to both may be taken in safety to and from their homes.

Give praise to God for the safe traveling of so many of our missionaries to the home land.

Pray for those who have been bereaved, the family of our beloved Mrs. Maxwell, especially. The Women's Board has suffered a great loss during this last month. Our beloved Mrs. Crawford has resigned on account of ill health and Mrs. Maxwell went from service to reward. Pray that the Lord will choose the two women who are to fill these two vacancies.

Pray that the membership of all our missionary societies may be largely increased, and also the number of tithe payers and homes in in which family altars are set up.

Pray that the number of persons brought to a saving knowledge of Jesus Christ during this year upon which we have just entered may be the largest in the history of our church and to that end may every woman in the church hear the Master saying to her, "Go, tell."

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

DENOMINATIONAL HOME STUDY BOOKS

"The United Presbyterian Church and Its Work in America." Cloth, $1,00; Paper, 50c.

Suggestions to Leaders, 15c.

"The Uplift." Paper only, 50c.

How to Use "The Uplift." 15c.

Admission Tickets to "The Uplift" class. 1c. each.

INTERDENOMINATIONAL STUDY COURSE
1926-1927

HOME

"Our Templed Hills" Cloth, $1.00; paper, 60c.

Suggestions to Leaders of City and Town Church Groups. 15c.

Suggestions to leaders of country church groups. 15c.

"Better Americans." First, Second, or Third Books. 75c.

FOREIGN

Moslem Women (Senior), Cloth, 75c.; paper, 50c.

How to Use "Moslem Women," 15c.

"Two Young Arabs." (Junior). Paper only, 50c.

How to Use "Two Young Arabs." 15c.

If any still desire "Prayer and Missions" or "Brave Adventurers" with their helps,

see advertisement on page 507 of the March Magazine. We do not expect to advertise the 1925 supplies again.

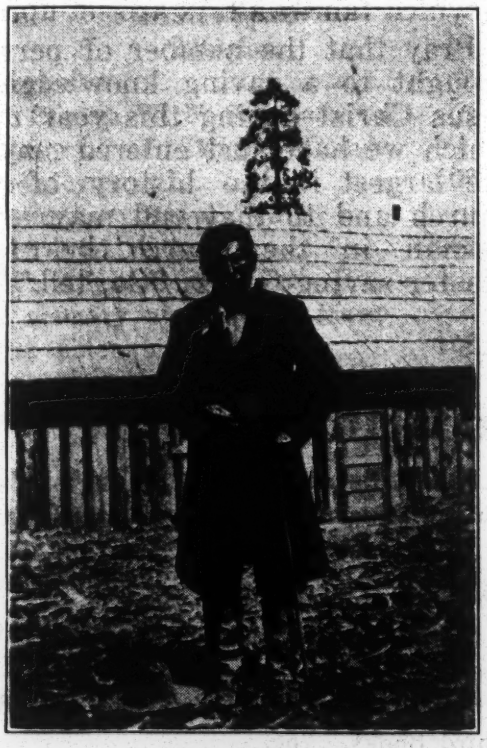
Perhaps one of the most realistic sources of missionary information is by the use of the Lantern lectures. The Women's Board sends out only one lantern lecture. It is on Abyssinia. This lecture includes 61 slides, scenes from Abyssinia and the Sudan, and a typewritten manuscript. Lantern and screen are not included. We formerly charged $2.00 and transportation both ways for the use of the lecture and slides. The $2.00 charge is now withdrawn, and transportation both ways and breakage are the only charges.

If you have not yet used this lecture it would furnish you with an instructive and interesting evening's entertainment.

Indian Department.

MRS. JOHN S. CRAWFORD, Secretary, 1010 Trenton Ave., Wilkinsburg, Pa.

A LETTER RECEIVED BY THE SECRETARY FROM A CHRISTIAN INDIAN



BEECHKIN

Warm Spring, Ore.,
Feb. 23, 1926.

Dear Mrs. Crawford:—

I write you this morning to let you know I still remember when you came here. When I worship in the morning and at night I often pray for you. This morning I am all right, like I was when you saw me. I am glad for that. I remember Jesus, my Master who died for me. He helps me all the time. Then Mr. and Mrs. Barr help me. I pray for them.

How are you? Pray for this church and reservation. I don't tell you to give me something. But you pray for me and my reservation. That is what I want you to give me. This reservation, sick children—some die. I pray and tell God to quit this sickness. The missionaries keep the church open all the time to preach the Word to the people. I am all the time believing the Old Testament and the New Testament.

I believe in the Jesus commandments of the New Testament. I am glad all the time. I don't know how long I stay here, I am old (seventy-six years old this month and been blind since eight years old). I pray for all the members of the church, none joined lately. This all I write you. I will be glad to have a letter from you. I want you to pray that more join our church. I pray for more.

BEECHKIN

The Muskingum Bible Conference

The dates for this conference the coming summer are August 1-8. The conference has been growing steadily during the past two years in numbers and in efficiency. Last year there were over five hundred full time registrations and two hundred and twenty-five part time registrations.

A strong program is being prepared that will appeal to all classes and ages who are at all interested in the progress of the Kingdom of God.

Dr. Warren H. Wilson, the outstanding leader in rural life problems in America, who will have charge of the Home Mission Study book; Dr. H. E. Philips of Cairo, Egypt, who is thoroughly conversant with Mohammedanism, will have charge of the group studying that religion. It is expected also that his sister, Mrs. John P. White, who has been with us for several years, will be in charge of one of the Mission Study groups.

On account of the Young Peoples' Convention in the far west, neither Mr. Brad Craig nor Moses Shaw can be with us this year, but Dr. H. A. Kelsey will have charge of the Sabbath School Hour and Mr. John R. Lloyd, superintendent of Christian Endeavor in the state of Ohio, will have charge of the Young People's Hour. These leaders insure the success of those departments.

GROUP LEADERS AND SOME SPEAKERS, MUSKINGUM CONFERENCE

Among those who will be heard at the conference this year are Dr. John Robertson of Glasgow, Scotland; Mr. M. H. H. Joachim of Calcutta, India, whose three addresses so stirred the conference a year ago. Dr. John McNaugher, of the Pittsburgh Seminary who recently returned from a trip to the Holy Land, will have charge of the general Bible Hour and Dr. J. Kelly Giffen, President of Knoxville College, will have charge of the Young Peoples' Bible Hour.

The Mission Study leaders will be

Mrs. J. D. Sands, president of the Board of Directors of the Women's General Missionary Society, will represent the Women's work. Mrs. John A. Crawford will have charge

of the pageant in which she will be assisted by the Knoxville College Quartette who will be at the conference for three days.

Miss Jane Fleming, of Stanton College, will be with us again this year and share in the program representing the work among the mountaineers. Mrs. J. R. McBurney will have charge of the Childrens' Hour.

There will be a number of outstanding platform speakers aside from those mentioned above. Among these will be Dr. W. R. Lane of South Croydon, England. Dr. Lane will arrive in the United States in June. He is on the Northfield Conference program and will also doubtless be on the Winona program. He was also a few years ago associated with Dr. Chapman in a great evangelistic campaign in the city of Chicago. He is an outstanding Christian leader of London and we are favored in securing him as one of our speakers. We are also to have the privilege of hearing Mrs. W. H. Hockman of the China Inland Mission who is a woman of great power and insight.

In making your plans for the summer arrange to spend the first eight days of August in New Concord.

Bible Readings

61. Jer. 17:9
62. Matt. 15:19
63. Psa. 51:10.
64. Ezek. 11:19.
65. Prov. 6:6—8.
66. Matt. 6:20, 21.
67. Prov. 8:17.
68. Prov. 8:17.
69. Prov. 15:3.
70. Psa. 119:105.
71. Heb. 11:1.
72. Rom. 6:23.
73. I Cor. 15:22.
74. 2 Kings 6 chapter.
75. Psa. 84:7.
76. Psa. 77:7.
77. 2 Pet. 3:9.
78. Gal. 6:7, 8.
79. John 10:30.
80. Rev. 22:16.
81. Who spoke of himself as "a man of unclean lips?"
82. Where is the hearer admonished to say "Come?"
83. Where is it recorded that one was glad when invited to go to God's house?
84. "For whom the Lord loveth He chasteneth"—where found?
85. Where are we told that the thirsty and hungry can be satisfied even without money?
86. What Old Testament prophet speaks of the miraculous gift of tongues?
87. What prophet said "The just shall live by faith?"
88. Where does Jesus call himself a vine?
89. Where is it recorded:—"A cup of cold water" and the "reward?"
90. "Without holiness no man shall see the Lord"—where recorded?
91. Of whom said "Thou art weighed in the balance and art found wanting?"
92. Where is Satan called "the great dragon?"
93. Where in the Old Testament is Jesus called "the Branch?"
94. Who was destined to crush the heel of "the old serpent?"
95. What Old Testament prophet foretold the triumphal entry of Christ?
96. In what book of the Bible is Jesus called the Good Shepherd?
97. Where is the name of the ascension "mount" recorded?
98. Where do we read that horses shall wear bells?
99. What kind of a crown did Paul expect to receive at death?
100. Where is "the great and terrible day of the Lord" mentioned?

"Go Back Home—No Dormitory!"

STUDENTS AT HENDERSON, N. C.

The Sabbath Schools are going to build a dormitory at Henderson, so that next year they will not have to go back home.

FREEDMEN'S QUARTER

THE PLAN

1. Every Sabbath School contributing as much as $300 will have its name on a door-plate of one of the rooms in the new dormitory.

2. Any Sabbath school not able to do that much, but contributing a lesser sum, but not less than $50, will have its name along with others on one of the door-plates.

What will it mean to provide a room in this new dormitory?

It will mean two colored young men all the time, new ones succeeding those that have graduated, through the years, being trained for Christian service for their race, their country and their church—an ever widening stream of influence that only eternity can reveal.

There is no finer missionary opportunity!

There is no truer patriotism!

For further information write to

REV. R. W. McGRANAHAN, Secretary Dept. of Work Among Negroes, 209 Ninth Street, Pittsburgh, Pa.

FRED C. MACMILLAN, President

H. L. BURK, Vice President

AMERICAN ICE COMPANY

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KANSAS CITY, MISSOURI

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Treasurer's Report for April 1 to April 15, 1926

PRESBYTERIALS	Foreign Missions	Foreign Salaries	Home Missions	Indian Missions	Freedmen's Missions	Ch. Ex. and Parsonage	Junior Special	Young Women's Special	Ministerial Relief	Contingent Fund	Women's Asso. Work: Orphans's Home	Women's Asso. Work: Home for Ag. People	Women's Asso. Work: Columbia Hospital	Isaiah	Temperance	New World	Mrs. Moore Memorial Fund	Miscellaneous	TOTAL
Albany	144.00	220.00	114.00	46.50	48.50	32.00	31.00	33.00	33.00	9.95	1.00	1.00	1.00	23.85	27.00		11.00		776.80
Allegheny	1660.00	646.00	413.00	137.00	199.00	63.00	522.00	282.00	49.00					32.00		1072.00	18.00		5093.00
Argyle	79.00	5.00	520.00	20.00	21.00	12.00	31.00	67.00	13.00	10.50	2.00	2.00	2.00	12.00	13.00		5.50		815.00
Arkansas Valley	125.00	157.00	77.00	46.00	70.00	25.00	48.00	51.00	19.00	22.10				12.70	18.00	285.00	9.00		964.80
Beaver Valley	572.00	20.00	255.00	122.00	204.00	110.00	30.00	260.00	121.00	33.00				28.00	60.00	155.00	93.00		2063.00
Big Spring	111.50	177.00	46.00	31.00	19.00	5.00	33.00		7.00	5.00	1.00	3.00	4.00	5.00	6.00	1.00			454.50
Boston	159.00		73.00	33.00	46.00	5.00	30.00	20.00	10.00	12.25				32.00	12.00		43.85		476.10
Butler	288.00	138.00	256.00	143.00	169.00	118.00	167.00	182.00	119.00	54.00	224.00			29.00	89.00	17.00	11.00		1949.00
Caledonia	91.00	198.00	92.00	53.00	58.00	23.00	45.00	87.00	26.00	25.00	9.00	7.00	4.00	11.00	23.00	2.00	42.00		796.00
Cedar Rapids	97.00	167.00	47.00	55.00	36.00	22.00	46.00	52.00	30.00	19.00	3.00	3.00	3.00	4.00	8.00	140.00	24.00		756.00
Chartiers	530.00	923.00	827.00	274.00	326.00	122.50	255.00	333.00	143.00	54.45	76.00	24.00	43.00	38.50	90.50	314.00	89.00		4462.95
Chicago	144.00	200.00	119.00	62.00	75.00	75.00	42.00	74.00	71.00	28.45	92.00			33.70	38.00	27.00	36.00		1117.15
Cleveland	626.00	250.00	453.00	168.00	177.00	119.00	241.00	434.00	145.00	55.00	84.00			46.00	54.00	16.00	62.48		2930.48
College Springs	106.50	415.00	53.00	45.00	48.00	25.00	30.00	35.00	25.00	47.00	27.00	6.00	6.00	18.00	19.00		6.00		911.50
Colorado	94.00	129.00	88.00	62.00	96.00	57.00	38.00	111.00	38.00	28.00				10.00	17.00				763.00
Concordia	18.00	53.50	16.00	9.00	3.00	2.00			3.00	2.00				6.00	1.00	10.00	5.10		128.60
Conemaugh	64.00	126.00	60.00	31.00	45.00	15.00	25.00	93.00	19.00	26.10	13.00	5.00	6.00	15.50	19.00		38.50		601.10
Delaware	170.00	750.00	131.00	64.00	95.00	11.00	45.00	97.92	19.00	21.75	8.00	6.00	6.00	14.00	16.00	1.00	23.90		1479.57
Des Moines	65.00	357.00	98.00	51.00	75.00	37.00	10.00	79.00	35.00	23.00	6.00	5.00	4.00	19.00	17.00	5.00	15.00		901.00
Detroit	82.00	12.00	82.00	11.00	15.00	6.00		13.00	8.00	6.00	13.00	13.00	10.00	3.00	17.00				180.00
Frankfort	62.00	124.00	19.00	7.00	7.00				2.00	4.25				4.00					229.25
Garnett	7.00	88.00	19.00	16.00	14.00	13.00	15.00	6.00	6.00	9.05				5.00	3.00	1.00	7.00		159.05
Hudson	150.00	64.00	119.00	25.00	35.00	6.00	14.00	27.00	24.00	3.00	10.00	15.00	10.00	15.00	6.00				523.00
Illinois Southern	130.00	729.00	143.00	69.00	72.00	40.00	58.00	116.00	49.00	34.45	13.00	21.00	10.00	23.40	42.00		48.25		1598.10
Indiana	17.00	244.00	55.00	22.00	32.00	16.00	17.00	37.00	19.00	17.30	4.00	2.00	1.00	5.00	13.00		8.25		509.55
Indiana Northern	6.00	9.50	2.00	2.00	7.00	6.00			8.00	3.75	4.00	6.00	6.00	14.00	3.00	14.00	5.00		96.25
Kansas City	65.00	60.00	113.00	30.00	88.00	17.00	29.00	55.00	86.00	18.25	16.00	12.00	7.00	8.00	29.00	1.00	20.00		604.25
Keokuk	100.00		147.00	47.00	47.00	19.00	19.00	33.00	27.00	13.00	4.00	4.00	2.00	15.00	19.00		4.00		500.00
Kiskiminetas	257.00	124.00	137.00	56.00	69.00	68.00	53.00	77.00	92.00	25.85	57.00		2.00	28.50	32.00	78.00	25.00		1181.35
Lake	152.00	493.00	217.00	79.00	79.00	41.00	34.00	154.00	71.00	32.70	6.00	5.00	4.00	19.00	40.00	7.00	44.00		1477.70
Los Angeles	464.00	400.00	196.00	62.00	73.00	51.00	60.00	181.00	55.00	34.20				18.00	34.00		29.50		1657.70
Mansfield	78.00	138.00	73.00	42.00	56.00	10.00	32.00	54.00	16.00	14.35	11.00	4.00	8.00	15.00	14.00	19.00	17.00		601.35
Mercer	206.00	150.00	104.00	68.00	77.00	30.00	60.00	109.00	38.00	20.00	35.00	9.00	9.00	25.00	23.00	1.00	18.00		982.00
Monmouth	89.00	123.00	126.00	55.00	71.00	23.00	58.00	81.00	37.00	19.00	3.00	1.00	6.00	11.95	19.00	113.00	23.25		859.20
Monongahela	1474.00	1483.00	979.00	287.00	635.00	304.00	630.00	566.00	301.00	15.00				45.00	189.00		159.25		7067.25
Muskingum	223.00	400.00	93.00	50.00	64.50	40.00	66.00	179.00	51.00	52.00	18.00	13.00	3.00	42.00	34.00		39.00		1367.50
New York	5.00		2.00	2.00	2.00					2.60				5.00					18.60
Ohio First	143.00	200.00	128.00	64.00	95.00	55.00	63.00	130.00	59.00	21.95	8.00	7.00	7.00	27.08	25.00	155.00	15.56		1203.54
Oklahoma	83.00	80.00	66.00	10.00	18.00	6.00	5.00	5.00	6.00	10.00				20.00	6.00		8.00		273.00
Omaha	45.00	6.00	44.00	28.00	32.00	22.00	8.00	50.00	34.00	14.15				11.00	15.00		6.00		315.15
Oregon	126.00	266.00	86.00	31.00	45.00	27.00	11.00	9.00	19.00	12.00	4.00	1.00	1.00	27.00	9.00		21.00		645.00
Pawnee	52.25	211.07	71.25	29.00	24.00	22.00	5.00	47.50	24.00	14.70				14.00	9.00		11.00		534.77
Philadelphia	61.00	67.00	61.00	28.00	32.00	14.00	39.00	170.00	20.00	2.40				7.00	16.00	10.00			527.40
Puget Sound	224.00	854.00	103.00	59.00	75.00	48.00	31.00	84.00	45.00	14.00	6.00	6.00	6.00	56.00	21.00	3.00	11.00		1096.00
Rock Island	84.00		117.90	47.00	49.00	28.00	24.00	117.00	47.00	17.55	8.00	7.00	7.00	20.00	18.00	300.00	5.00		896.45
San Francisco	473.00	229.00	54.00	28.00	36.00	25.00	6.00	29.00	20.00	8.80	51.00			13.00	21.00	2.00	31.00		1021.80
Sidney	132.00		41.00	39.00	42.00	14.00	32.00	2.00	12.00	13.80	2.00	3.00	2.00	6.00	11.00	555.00	5.00		911.80

Spokane	51.00	108.00	28.00	18.00	28.00	18.00	7.00	12.00	18.00	7.00	3.00	1.00	3.00	8.00	8.00	105.00	65.00														303.00
Steubenville	214.30	370.25	68.00	27.00	47.00	15.00	39.09	125.00	26.00	21.50	22.00	21.00	22.00	32.90	25.00		40.00														1246.04
Tennessee	32.00		25.00	20.00	48.00	5.00	15.00	5.00	11.00	3.70	3.00	3.00	3.00	11.00	6.00																230.70
Texas	14.00	12.50	23.00	7.00	16.00	9.00	9.00		13.00	6.00	6.00	6.00	5.00	14.00	12.00																152.50
Vermont	4.00		4.00	4.00	4.00									1.00																	17.00
Westmoreland	297.00	883.00	467.00	154.00	206.00	180.00	165.00	248.00	176.00	20.90				27.60	32.00		146.20														2997.70
Wheeling	290.00	407.00	213.00	85.00	108.00	51.00	25.00	78.00	85.00	31.00	16.00	4.00	4.00	35.00	25.00	4.00	44.00														1505.00
Wisconsin	82.00		96.00	38.00	48.00	18.00	52.00	42.00	31.00	9.00	6.00	5.00	1.00	9.00	19.00	2.00	10.00														463.00
Xenia	236.00	62.00	179.00	91.00	109.00	73.00	29.00	65.00	49.00	17.00	3.00	4.00	2.00	12.00	11.00	15.00	17.00														974.00
Rochester Cong & B S		50.00																													50.00
Third Church, Pittsbgh		200.00																													200.00
Townsville Mission																															75.00
Camden Mission					75.00																										50.00
Annuity					50.00																										100.00
Returned on Loan	15500.00																10.00														15510.00
Parsonage Repayments						5882.46																									5882.46
Investment Income																															5429.39
Refunds			2023.95	1.00	1.00										10.71	10.00															2096.66
Sixth Church, Pittsbgh	60.00																														519.50
Individuals, Classes etc	888.50	65.00	20.00	20.00	16.00																										300.00
TOTAL	27553.05	12038.32	10183.10	8205.50	4453.00	8075.96	3379.09	5092.42	2455.00	1036.75	875.00	235.00	220.00	1043.63	1333.21	3440.00	1416.59	5539.39	92578.51												

Mrs. J. B. Hill, Treasurer, 1531 Denniston Ave., Squirrel Sta., Pittsburgh, Pa.

PARSONAGE REPAYMENTS FOR APRIL 1 TO APRIL 15

Elyria, Ohio	$ 145.00
Knoxville, Pittsburgh, Pa.	141.26
Savannah, Ohio	53.00
Hepburn, Iowa	235.40
Grinnell, Iowa	69.38
Luxor, Egypt	180.00
Montrose, Colo.	70.63
Third, Seattle, Wash.	132.75
Waterford, Pa.	106.00
First Tacoma, Wash.	700.00
Kenton, Ohio	75.38
Woodville, Pa.	173.34
Ontario, Oregon	19.00
Economy, Embridge, Pa.	444.35
Lakewood, Ohio	141.25
Weiser, Idaho	35.00
Muscle Shoals, Ala.	117.71
Ninth Ave., Tarentum, Pa.	222.00
Murray, Nebraska	122.42
Zelienople, Pa.	220.00
Tulsa, Okla.	164.80
Oskaloosa, Iowa	256.70
Brownlee Woods, Youngstown, O.	154.66
Florence Ave., Los Angeles, Cal.	112.13
Olathe, Colo.	34.25
Washtucna, Wash.	53.00
First Cincinnati, Ohio	30.00
Jetmore, Kansas	41.65
Beechview, Pittsburgh, Pa.	400.00
Slovak Calvinist, Cleveland, O.	105.94
Olympic Court, Seattle, Wash. (Interest)	10.55
Assiut, Egypt	1114.96
TOTAL	$5882.46

Mrs. J. D. Sands
Acting Parsonage Sec'y.

Many of our Missionaries

and many Readers of our Magazine have been built up in health and vigor under the direction of

Elizabeth McLaughry, M. D., Director
and
Anna B. Watson, M. D., Associate
at
OVERLOOK SANITARIUM
NEW WILMINGTON, PA.

AN APPRECIATION

God, in His infinite wisdom has called our friend and co-worker, Mrs. Minnie Mason from membership in the Women's Missionary Society of the First United Presbyterian Church, Wilkinsburg, Pa. to her Eternal Home, January 9, 1926.

We who remain wish to bear testimony to her life of faith and trust in her Lord and Saviour, Jesus Christ, as exemplified in her life and walk among us.

Mrs. Mason will be remembered by readers of the United Presbyterian better by her pen name, Mrs. Caleb Larribee. Mrs. Mason's contribution to our society and congregation in spiritual power can not be estimated. She always took a keen interest in the work and plans, whether she could be present or not.

To the work of the United Presbyterian church in Egypt, she gladly gave her precious daughters, Dora and Olive, refusing to call the gift a sacrifice, but a high honor and privilege to be thus permitted to share in the great task of hastening that day when the "Egyptians shall know the Lord." Her truly missionary quality of life was manifested also in the helpfulness to those in need of any kind. Her thoughtfulness of those in sorrow will long be remembered by many who have felt the tender hand clasp, and heard the whispered words of sympathy and comfort. Verily, she "being dead yet speaketh."

Mrs. R. B. Robinson.
Mrs. A. H. Wooldridge.
Mrs. F. R. Elder.
Committee

IN MEMORIAM

"They rest from their labors; and their works do follow them." Rev. 14:13.

1871—Mrs. Ac L. Ryder—1925

"And the spirit shall return unto God who gave it."

Born in Martin County, Minnesota, of staunch Christian parentage, coming with her husband, two daughters, and son to Albany, Ore., in the year 1904, Mrs. Effie Chambers Ryder at once entered the activities of the United Presbyterian Church. She had learned the secret of quiet Christian service. 'Her life is her eulogy.' Her whole being and all its possibilities were at the bidding of the Master, whom she loved and in whose service she was spent. Rooted and grounded in faith, she searched and found the Rock. Her feet were firmly placed upon it, and her foundation was sure as the Everlasting Hills.

We miss her words of encouragement, her congenial smile, and her companionship.

Mrs. Ryder was a devoted wife, a loving mother, and a loyal friend. Like her Master, she lived for others. Her strength was in the Lord. The Peace of God which passeth all understanding, guarded her heart and thought in Christ Jesus.

"Her work still lives; It blossoms from the dust,
And a glad future holds the fruit in trust."

MRS. HENRIETTA BROWN

Know ye not that a princess and a great one has fallen this day in Israel? Having rounded out four score years she has fallen asleep in Jesus. We individually have lost a personal friend; the community a woman of commanding influence; the Church a consecrated worker.

As she suffered in silence, with her face toward the setting sun, her marvelous faith, her keen bright mind; her interest in people, and her intense love and concern for her Master's Kingdom, were a constant inspiration to all whose lives she touched. In her, was verified Isa. 40:31—"But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." She served the Church in many capacities, taking her place as President of the Missionary Society, Superintendent of the Young People's Work, Teacher in the Sabbath School and General Counselor. Each Department of the Work had her support and interest down to the day when 'she was not, for God took her' and by the way of the 'Valley of the Shadow' led her home.

We rejoice that she has entered a

higher service. Yet we will miss her counsel, her genial comradeship, and her inspiring influence. Her beautiful life service will incite us to more consecration and activity in our Master's Work. Truly with her 'the evening time was light' and the 'twilight found her gentle still.'

Mrs. Ethel I. Braden
Mrs. Jennie B. Gaff
Committee

Study for the Month

JULY

Home Mission Study

THE UNITED PRESBYTERIAN CHURCH AND ITS WORK IN AMERICA

By Rev. W. E. McCulloch, D. D.

Chapter VI—Our Task in the Homeland
By Mrs. Haidee Ewing Rankin

Scripture Reading—Mark 5:18, 19.

Roll Call—What am I willing to contribute to my church and country?

TOPICS FOR STUDY

1. Need of the Homeland
2. Message to meet the need
3. How Convey the Message
4. "The Fight is On"

United Mission Study Course

PRAYER AND MISSIONS

By Helen Barrett Montgomery

Chapter VI—Wherefore Pray
By Mrs. J. P. White

Bible Lesson—Acts 2:1-18, 42-47

Roll Call—A Scripture Promise of Prayer

TOPICS FOR STUDY

1. The Prayer Life of the Individual
2. The Prayer Life of the Local Church.
3. Special Means of Promoting the Prayer Life.
4. Prayer and Service.

Upon Thy bended knees thank God for work,
Work—once man's penance, now his high reward!
For work to do and strength to do the work,
We thank Thee, Lord!

—John Oxenham.

MONONGAHELA NATIONAL BANK

Chartered May 1st, 1868

Wood Street & Sixth Ave., PITTSBURGH, PA.

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H. C. BURCHINAL, Asst. Cashier

Capital, Surplus and Undivided Profits Over $3,000,000.00
Total Resources Over $21,000,000.00

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....Gujranwala
Miss Agnes Ballantyne, 1925 .....Sialkot
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 ..... Sialkot
Miss Theresa Brownlee, 1922 .....Badomali
Miss Mary Evelyn Cathcart, 1925 .....Sialkot
Miss Henrietta Cowden, 1905 .....Sialkot
Miss Laurella Dickson, 1897 .....Pasrur
Miss Margaret Fehlman, 1913 .....Gurdaspur
Miss Bessie Fleming, 1913 .....Sargodha
Miss Ella M. Gordon, 1893 .....Campbellpur
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N. 1924 .....Jhelum
Miss Kate A. Hill, 1896 .....Sargodha
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Flora E. Hormel, R. N. 1925 .....Sialkot
Miss Janette Howland, 1921 .....Lyallpur
Dr. Reba C. Hunsberger, 1921 .....Sialkot
Miss Flora Jameson, 1903 .....Sangla Hill
Miss Mary Kyle, 1904 .....Pasrur
Miss Olive Laing, 1912 .....Sialkot City
Miss Mary E. Logan, 1891 .....Jhelum
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Jane E. Martin, 1905 .....Taxilla
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Maude Mitchell Miller 1925 .....Sialkot
Miss Henrietta Moore, 1898 .....Pathankot
Miss Sara Moore, 1917 .....Sangla Hill
Miss Esther Moyer, 1924 .....Lyallpur
Miss Jean B. Morrison, 1895 .....Abbottabad
Miss Margaret L. Murdoch, 1924 .....Sargodha
Miss Elizabeth McCahon, 1875 .....Sialkot City
Miss Lillian McConnell, 1902 .....Lyallpur
Miss Rose A. McCullough, 1879 .....Gujranwala
Miss Janet E. Nesbit, 1925 .....Gujranwala
Miss Viola May Nourse, R. N. 1923 ....Sialkot City
Miss Willa Ramsey, 1921 .....Pathankot
Miss Laura Reynolds, 1924 .....Badomali
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....Sialkot
Miss Lorena B. Taylor, 1922 .....Sangla Hill
Miss Vivian L. Trimble, 1921 .....Sheikhupura
Miss Evelyn Thomans, 1923 .....Pasrur
Miss Edna Ward, 1923 .....Sargodha
Miss Ruth A. Warnock, 1913 .....Pasrur
Miss Josephine White, 1884 .....Rawalpindi
Miss Carrie Worman, 1921 .....Campbellpur

ON FURLOUGH IN IRELAND

Miss Eleanor W. Machonachie, 1909 .....
The Manse, Hollywood, County Down, Ireland

NOW IN THIS COUNTRY

Miss Helen Artman, 1920, R. F. D. 62, Pulaski, Pa.
Miss Hannah H. Beale, 1920 .....
.....3611 Greenview Ave., Chicago, Ill.
Miss Kathryn Beattie, 1920, ...Shannon City, Iowa
Miss Minnie Beatty, 1912 Chicora, R. F. D. 4, Pa.
Miss Roma Beatty, 1909 .....Shadyside, Ohio
Miss Edna Broyles, 1919 .....Sedalia, Missouri
Miss Lois Buchanan, 1910 .....Monmouth, Ill.
Miss Vida J. Graham, 1922 .....New Concord, Ohio
Miss Florence Jones, R. N., 1920 .....
%Mrs. Amalong, 443 Ella St., Wilkinsburg, Pa.
Miss Mary A. Lawrence, 1893 .....
.....713 Ridgeview., Bellevue, Pa.
Miss Mary F. Lincoln, R. N., 1919,.....
.....1502 Penn Ave., Wichita, Kansas
Miss Mary R. Martin, 1890, 8225 Gaylord
.....Ave., S. H. Branch, Pittsburgh, Pa.
Miss Louise Scott, 1916 .....New Wilmington, Pa.
Miss Georgia Wengart, 1919, Blue Mound, Kansas
Maria White, M. D., 1886 .....
..... 814 Boyles Ave., New Castle, Pa.
Miss Dora B. Whitely, 1911 .....
227 North Jefferson St., Canonsburg, Pa.
Miss Cynthia Wilson, 1875 .....
66 North Chester Ave., Pasadena, Calif.
Miss Rosa T. Wilson, 1886 .....
66 North Chester Ave., Pasadena, Calif.
Miss Gertrude Zink, 1919 .....
.....1715 Meadville St., Pittsburgh, Pa.

*Re-Appointed

EGYPT

Miss Ella M. Barnes, 1911 .....Cairo
Miss Jean S. Campbell, 1923 .....Cairo
Miss Ida Cabeen, 1909 .....Alexandria
*Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Miss Mary F. Dawson, 1922 .....Cairo
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Minnehaha Finney, 1894 .....Tanta
Miss Alta Grace French, 1925 .....Cairo
Miss Elsie French, 1909 .....Zagazig
Miss Dora Giffen, 1920 .....Fayoum
Miss Martha Glass, 1921 .....Alexandria
Miss Alice Grimes, 1924 .....Cairo
Miss May Holland, 1913 .....Benha
Miss Rena Hogg, 1896 .....Assiut
Miss Lucy Lightowler, 1921 .....Alexandria
Miss Helen J. Martin, 1914 .....Cario
Miss E. Roxie Martin, 1901 .....Cairo
Miss Sara B. Meloy, 1923 .....Tanta
Miss Jeanette McCrory, 1916 .....Benha
Miss Carol McMillan, 1906 .....Tanta
Miss Lillian McClelland, 1923 .....Monsurah
Miss Helen Noordewier, 1921 .....Beni Suef
*Miss Marion Paden, 1920, ...Zagazig
Miss Frances M. Patton, 1922 .....Monsurah
Miss Venna R. Patterson, 1924 .....Cairo
Miss Mary Estelle Robertson, 1922 .....Cairo
Mrs. Rachel Tracy Selver, 1925 .....Cairo
Miss Edna Sherriff, 1920 .....Cairo
Miss Jane C. Smith, 1922 .....Luxor
Miss Marie F. Tait, 1925 .....Cairo
Miss Margaret A. Smith, 1872 .....Cairo
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Elizabeth S. White, 1924 .....Cairo
Miss Laura B. Walker, 1904 .....Luxor
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Margaret Work, 1924 .....Cairo
Miss Ruth Mary Williamson, 1924 .....Cairo
Miss Laura B. Wright, 1921 .....Fayoum
Miss Ruth Work, 1904 .....Assiut

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Dr. Carrie M. Buchanan, 1893 .....
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Miss Lucia Dwight, 1919 .....
.....807 S. 19th St., St. Joseph, Missouri
Miss Alfretta Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Isabel Hossack, R. N., 1912 .....Mercer, Pa.
Miss Dora Mason, 1918 .....
.....1428 Elm St., Wilkinsburg, Pa.
Miss Evelyn McFarland, 1919 New Wilmington, Pa.
Miss Rose Smith, 1923 .....
.....192 Pleasant St., Rochester, Pa.
Miss Nellie C. Smith, 1911 .....
.....R. D. 13, Grove City, Pa.
Miss Ethel L. Weed, 1919 .....
912 E. Second Ave., Monmouth, Illinois
Miss Florence White, 1919 .....
.....311 West Main St., Grove City, Pa.
Miss Esther W. Wilson, 1919 .....
.....1128 Third Ave., New Brighton, Pa.

SUDAN

Miss Mary Cole, 1919 .....Wadi Halfa
Miss Una Cole, 1918 .....Wadi Halfa
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Miss Viola May Bayne, R. N., 1924 .....Gorei
Miss Isabel Blair, 1922 .....Sayo
Miss Florence Davidson, 1922 .....Addis Ababa
Miss Hazel Ewing, R. N., 1923 .....Addis Ababa
Miss Elizabeth McKibben, 1924 .....Sayo
Miss Florence D. White, 1923 .....Addis Ababa
Mrs. Ruth Lobaugh Walker, 1923 .....Gorei

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Miss Ruth C. Beatty, R. N., 1920, Reedsville, Pa.

The Womens Missionary Magazine

of the United Presbyterian Church

VOLMUE 39 JULY 1926 NUMBER 12

FORTY-THIRD ANNUAL CONVENTION

Of the Women's General Missionary Society of the United Presbyterian Church of North America. Held in Monmouth College Auditorium of Monmouth, Ill., June 18-22, 1926

MINUTES

AFTER a stirring prelude, the Forty-third Annual Convention of the Women's General Missionary Society of the United Presbyterian Church of North America was opened by prayer by Mrs. John T. Meloy, First Vice President.

A double quartet led in the singing of the Convention Song, "All nations, clap your hands," Psalm 19 was read by Mrs. Meloy, another song was sung and Mrs. Meloy turned our thoughts to God, as he reveals himself in nature and to the worship we owe him, closing with the last verse of the Psalm read.

"Fear not thou, O Israel," sung by the choir, brought a message of courage well suited to the opening of a meeting at which the problems of a great work are to be considered.

Mrs. Meloy then introduced Mrs. Robert M. Work who gracefully extended the welcome of Monmouth Presbyterial. Mrs. J. D. Sands, President of the Board of Directors of the W. G. M. S., responded in her usual happy manner, referring to the great changes in the scientific and religious worlds since the first meeting of the W. G. M. S. in Monmouth in 1887. (There had been but four meetings of the W. G. M. S. prior to this; Allegheny, Sparta, Xenia and Allegheny-Sec'y.)

Another beautiful message came in "Peace I leave with you," sung by Mr. Glenn Shaver.

Mrs. E. Paul Jones, President of the W. G. M. S. was then introduced and delivered the annual address on the subject "He hath set the world in their hearts." The following is an excerpt of this excellent address:

World blessings come through man's attempt to respond to the voice of God. When the early dew glistened on the new creation; when man in his innocence walked with God in the cool of the day, behold, all the works of his mighty hand were very good.

In time, the sheen on the picture was dimmed; the harmony of the earth became discordant, and the beauty in man's face became marred with sin. No sooner had sin despoiled the world and robbed man of the

title to his inheritance, than God's voice came forth in call and in promise assuring man of the possibility yet, of triumph.

The voice of God has gone out to the ends of the earth; softened and enriched by the accent of redemption, and some rare souls in every age have heard and heeded the call. The Old Testament carries no mightier fact than that God has yearned with bleeding heart for the world and that he will continue to yearn until all nations shall bow before his Anointed Son and confess that He is Lord. God's promise to Eve, in the early dawn of history was, that victory after the strife would be complete. The beauty, the power and the meaning of Enoch's life is summed up in the words—"Walked with God." The covenant which God made with Abraham lifted the curtain on a world stage, and with God's blessing the world was given it's true religion.

Because of Abraham's vision and the dedication of the life of this "Father of the Faithful," there came in his train, the Kings and the Judges, the Poets and the Prophets, until in the fullness of time the central figure of the Ages, stepped upon the Earth to redeem the world.

The Old Testament is a wondrous unfolding of one central thought, the development of one supreme purpose and plan, namely, the redemption of a lost and sin cursed world.

God set the world in the heart of Moses and in the height of his spiritual manhood, he gave laws to the world, which shall stand forever. David, the sweet singer of Israel, still remains the world's greatest poet. His songs have turned multitudes to the great Jehovah who was his shepherd and his everlasting portion.

We cannot estimate what we owe to the prophets, to whom God gave his plan for the world, through the ages. It is truly the love of God which redeems the world, and it is the love of God in the hearts of men which enables them to take the world in their hearts.

When Christ gave the great commission to the disciples, which became their marching orders, and which are the marching orders of all the disciples who follow in the afterward of the years, there came also into the heart, that which has made the story of Christian missions, or of the evangelization of heathen lands, one which remains unmatched by anything in history.

When distance begins to reveal truly great characters, we find they are not the Captains or the Kings, but the humble missionaries of the Cross. Paul, the foremost early missionary, has remained a world figure. Among those of a later period, we would mention John Wesley, Whitfield, and Moody. We would also name Livingstone and Gordon, Judson, Taylor and Carey. We know the world's history has not been changed by the armies led by these crusaders of the Lord, but by the power of a resistless love for the lost world.

The days of oppression in Scotland, when covenants were signed in human blood, were the days and the darkness out of which our beloved Church was born. The fathers of rugged faith came to this land of promise, and from them the followers have attempted to carry out the command of our Master

in taking and sending the Gospel to those who sit in darkness.

With the world in their hearts, our refined and educated young women went to the South-land at the close of the Civil War to encourage and point to the light, those who had been in bondage.

A little before this time, Gordon with his wife and little daughter had gone to India, sent out by this church of noble heritage and splendid history.

Egypt, with it's teeming millions of benighted and enslaved souls, lured many who were Spirit filled, and with the blessing of God upon them, there stands in that land today, one of the world's most successful missions.

The Sudan is a vast territory, peopled by a dusky and a savage race, but the land and the people are not so vast or far reaching as the grace of God and his love, and to this people, many companies of missionaries have gone. The land has been consecrated with the lives of the martyrs.

The life giving Nile flows through this thirsty land. If the savages should turn the natural course of this river into the sands of the desert, Egypt with her millions would die.

It may be in accord with the plan of God that the waters of Eternal life shall flow from this Sudan into this ancient land. It may be that out of the sacrificing love, which is a type of God's love, of the Giffins, the McLaughlins, the Tidricks, the Oylers, the Maxwells, the Guthries, the Russells, the Smiths, and others that the Master may have a harvest of one hundred fold.

Time fails to mention the names of the worthies who have gone to India, to Egypt, the Sudan and Abyssinia, but this is true, that the chapter of United Presbyterian Missions, equals the devotion, the sacrifice and history of any chapter in the annals of the world.

The part we at home play is inconspicuous in the sight of man. It has been ours to merely give the cup of cold water, in the name of a disciple; when the harvest is gathered in, we shall have a part in the great rejoicing.

Let us ever go forward; the battle is not yet won, but we have his promise that it will be won. With the love of the Master in our heart, gathering here and there precious gems for his rejoicing, we believe that the sun will yet shine on a redeemed world, when he is proclaimed it's King.

"Oh Lord and Master of us all,
What e'er our name or sign,
We own thy way—We hear thy call,
We test our lives by thine."

After a lovely harp solo by Mrs. Glenn Shaver, the preliminary report of the Credential Committee was called for by the President, and given by the Chairman, Miss Fannie Bradford.

The Local Committee and the Members of the Women's Board were called to the platform, and one by one introduced by Mrs. Jones in witty rhymes.

The stage was once more filled, this time by the foreign and home missionaries. These were introduced by Mrs. H. C. Campbell and Mrs. Wm. S. Cook respectively.

After the closing prayer by Dr. Howard Buchanan of Egypt, an informal reception took place, in which new friends and old mingled, while sipping delicious fruit juices.

Jennie B. Wallace, Sec. pro. tem.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....Gujranwala
Miss Agnes Ballantyne, 1925 .....Sialkot
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Rebecca Jean Black, 1921 .....Sangla Hill
Miss Lois Boyd, 1918 ..... Sialkot
Miss Theresa Brownlee, 1922 .....Badomali
Miss Mary Evelyn Cathcart, 1925 .....Sialkot
Miss Henrietta Cowden, 1905 .....Sialkot
Miss Laurella Dickson, 1897 .....Pasrur
Miss Margaret Fehlman, 1913 .....Gurdaspur
Miss Bessie Fleming, 1913 .....Sargodha
Miss Ella M. Gordon, 1893 .....Campbellpur
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N. 1924 .....Jhelum
Miss Kate A. Hill, 1896 .....Sargodha
Miss Zarra S. Hoon, 1921 .....Rawalpindi
Miss Flora E. Hormel, R. N. 1925 .....Sialkot
Miss Janette Howland, 1921 .....Lyallpur
Dr. Reba C. Hunsberger, 1921 .....Sialkot
Miss Flora Jameson, 1903 .....Sangla Hill
Miss Mary Kyle, 1904 .....Pasrur
Miss Olive Laing, 1912 .....Sialkot City
Miss Mary E. Logan, 1891 .....Jhelum
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Jane E. Martin, 1905 .....Taxilla
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Maude Mitchell Miller 1925 .....Sialkot
Miss Henrietta Moore, 1898 .....Pathankot
Miss Sara Moore, 1917 .....Sangla Hill
Miss Esther Moyer, 1924 .....Lyallpur
Miss Jean B. Morrison, 1895 .....Abbottabad
Miss Margaret L. Murdoch, 1924 .....Sargodha
Miss Elizabeth McCahon, 1875 .....Sialkot City
Miss Lillian McConnell, 1902 .....Lyallpur
Miss Rose A. McCullough, 1879 .....Gujranwala
Miss Janet E. Nesbit, 1925 .....Gujranwala
Miss Viola May Nourse, R. N. 1923 ....Sialkot City
Miss Willa Ramsey, 1921 .....Pathankot
Miss Laura Reynolds, 1924 .....Badomali
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 .....Sialkot
Miss Lorena B. Taylor, 1922 .....Sangla Hill
Miss Vivian L. Trimble, 1921 .....Sheikhupura
Miss Evelyn Tromans, 1923 .....Pasrur
Miss Edna Ward, 1923 .....Sargodha
Miss Ruth A. Warnock, 1913 .....Pasrur
Miss Josephine White, 1884 .....Rawalpindi
Miss Carrie Worman, 1921 .....Campbellpur

ON FURLOUGH IN IRELAND

Miss Eleanor W. Machonachie, 1909 .....
The Manse, Hollywood, County Down, Ireland

NOW IN THIS COUNTRY

Miss Helen Artman, 1920, R. F. D. 62, Pulaski, Pa.
Miss Hannah H. Beale, 1920 .....
.....3611 Greenview Ave., Chicago, Ill.
Miss Kathryn Beattie, 1920, ...Shannon City, Iowa
Miss Minnie Beatty, 1912 Chicora, R. F. D. 4, Pa.
Miss Roma Beatty, 1909 .....Shadyside, Ohio
Miss Edna Broyles, 1919 .....Sedalia, Missouri
Miss Lois Buchanan, 1910 .....Monmouth, Ill.
Miss Vida J. Graham, 1922 .....New Concord, Ohio
Miss Florence Jones, R. N., 1920 .....
%Mrs. Amalong, 443 Ella St., Wilkinsburg, Pa.
Miss Mary A. Lawrence, 1893 .....
.....713 Ridgeview., Bellevue, Pa.
Miss Mary F. Lincoln, R. N., 1919,.....
.....1502 Penn Ave., Wichita, Kansas
Miss Mary R. Martin, 1890, 3225 Gaylord
.....Ave., S. H. Branch, Pittsburgh, Pa.
Miss Louise Scott, 1916 .....New Wilmington, Pa.
Miss Georgia Wengart, 1919, Blue Mound, Kansas
Maria White, M. D., 1886 .....
..... 314 Boyles Ave., New Castle, Pa.
Miss Dora B. Whitely, 1911 .....
227 North Jefferson St., Canonsburg, Pa.
Miss Cynthia Wilson, 1875 .....
66 North Chester Ave., Pasadena, Calif.
Miss Rosa T. Wilson, 1886 .....
66 North Chester Ave., Pasadena, Calif.
Miss Gertrude Zink, 1919 .....
.....1715 Meadville St., Pittsburgh, Pa.

*Re-Appointed

EGYPT

Miss Ella M. Barnes, 1911 .....Cairo
Miss Jean S. Campbell, 1923 .....Cairo
Miss Ida Cabeen, 1909 .....Alexandria
*Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Miss Mary F. Dawson, 1922 .....Cairo
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Davida Finney, 1914 .....Assiut
Miss Minnehaha Finney, 1894 .....Tanta
Miss Alta Grace French, 1925 .....Cairo
Miss Elsie French, 1909 .....Zagazig
Miss Dora Giffen, 1920 .....Fayoum
Miss Martha Glass, 1921 .....Alexandria
Miss Alice Grimes, 1924 .....Cairo
Miss May Holland, 1913 .....Benha
Miss Rena Hogg, 1896 .....Assiut
Miss Lucy Lightowler, 1921 .....Alexandria
Miss Helen J. Martin, 1914 .....Cario
Miss E. Roxie Martin, 1901 .....Cairo
Miss Sara B. Meloy, 1923 .....Tanta
Miss Jeanette McCrory, 1916 .....Benha
Miss Carol McMillan, 1906 .....Tanta
Miss Lillian McClelland, 1923 .....Monsurah
Miss Helen Noordewier, 1921 .....Beni Suef
*Miss Marion Paden, 1920, ...Zagazig
Miss Frances M. Patton, 1922 .....Monsurah
Miss Venna R. Patterson, 1924 .....Cairo
Miss Mary Estelle Robertson, 1922 .....Cairo
Mrs. Rachel Tracy Selver, 1925 .....Cairo
Miss Edna Sherriff, 1920 .....Cairo
Miss Jane C. Smith, 1922 .....Luxor
Miss Marie F. Tait, 1925 .....Cairo
Miss Margaret A. Smith, 1872 .....Cairo
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Elizabeth S. White, 1924 .....Cairo
Miss Laura B. Walker, 1904 .....Luxor
Miss Ida B. Whiteside, 1924 .....Luxor
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Miss Elsie E. Grove, 1912 .....Khartum North
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